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SEPTEMBER • 1959

# Moody

MONTHLY

## THE SIXTH WINDOW

By Dr. Irwin A. Moon

New home study feature—

***A Holy Life  
And How to Live It***

REVIVAL IN THE PHILIPPINES



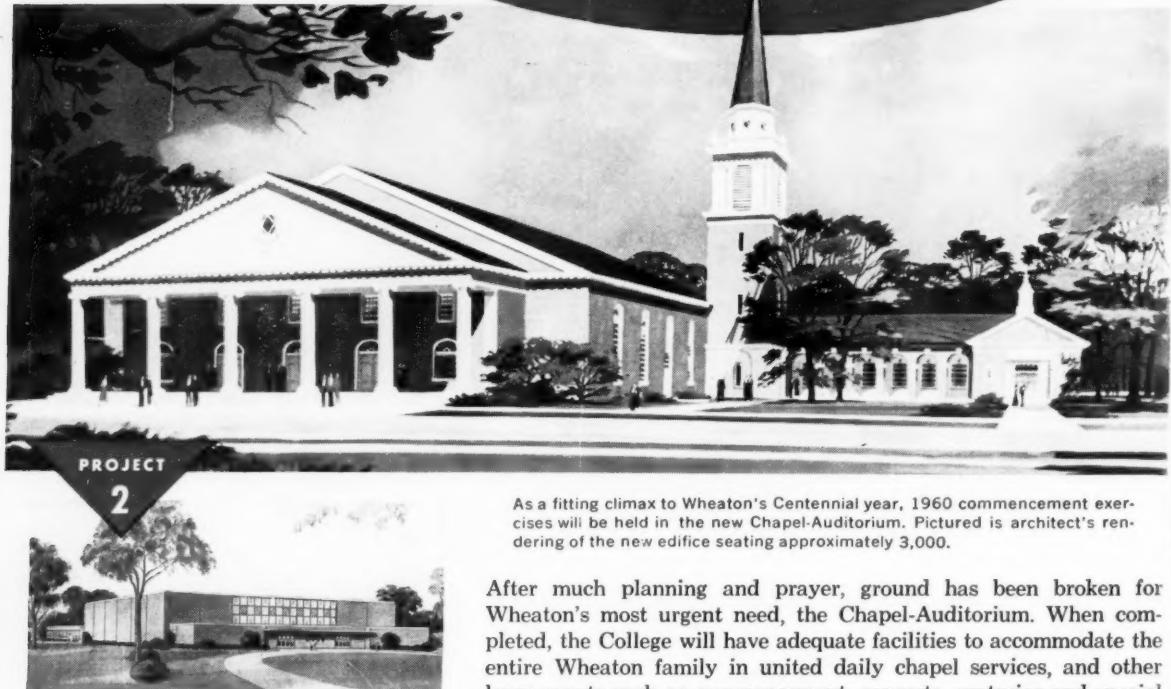
1860 - 1960

Plan to visit  
Wheaton College  
during its  
Centennial  
year



WHEATON  
COLLEGE  
reports on progress  
of  
CENTENNIAL  
PROJECTS

PROJECT 1  
**additional funds  
needed to complete  
Chapel-Auditorium**



PROJECT  
2



#### NEW GYMNASIUM

is nearing completion and will be ready for first major event of the Centennial program — the Billy Graham Wheaton Crusade, Sept. 27 through Oct. 4. Gym will accommodate 3,500 for athletic events and up to 5,000 for special programs.

PROJECT  
3

**\$2,000,000  
ENDOWMENT  
FUND**

The College is greatly encouraged by interest being shown in the Centennial campaign for an addition of \$2,000,000 to the Endowment Fund—designed to further strengthen Wheaton's academic program. To date about \$1,000,000 has been committed toward the goal.

#### WRITE TODAY FOR FREE CENTENNIAL SOUVENIR BROCHURE

containing pictures, historical sketches and detailed schedule of events planned for Centennial year observance.



WHEATON COLLEGE • WHEATON • ILLINOIS

As a fitting climax to Wheaton's Centennial year, 1960 commencement exercises will be held in the new Chapel-Auditorium. Pictured is architect's rendering of the new edifice seating approximately 3,000.

After much planning and prayer, ground has been broken for Wheaton's most urgent need, the Chapel-Auditorium. When completed, the College will have adequate facilities to accommodate the entire Wheaton family in united daily chapel services, and other large events such as commencement, concerts, oratorios and special programs.

This project will cost about \$1,500,000, including furnishings and pipe organ. Spearheaded by loyal alumni who are endeavoring to raise \$500,000 to assure its completion by next June, the fund to date totals approximately \$800,000.

*Chapel-Auditorium project affords excellent opportunities for the establishment of memorials which will contribute—year after year—to the spiritual life of students.*

#### *during our century of growth . . .*

the prayerful, generous stewardship of many friends has helped to prepare thousands of young people for Christian service and leadership in the Church, on mission fields, in education, the professions and business. By sharing today in Wheaton's carefully planned program, you invest wisely in Christ-directed youth. Please address your gifts or inquiries for further information to the Business Manager of Wheaton College.

Wheaton is grateful for all who have supported this ministry through the years. Added facilities mean increased operational costs, so every gift, large or small, toward the general expenses of the school is encouraged and deeply appreciated.



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Little Pudgie watched the sun from his window as it set behind the hill.

## At Deerwood Farm

### Of Night and Morning

By Jessie A. Hadley

THE sun was playing peek-a-boo through the maples on the hill west of the house, and the three-year-old fellow at the window was watching intently.

"Mommie," he asked, "is it getting night or is it getting morning?"

"It's almost night," Mommie answered, wondering how a sleepy little boy could possibly think it was morning.

"Why does it have to be night?" was his next question.

Mommie took a few more stitches in the sock she was mending and tried to think. "Why, Pudgie, God makes the night so we can all rest and sleep. Nearly all the birds and animals will soon be asleep. You and Brother and the girls and Daddy and I will all go to sleep in the still, cool night."

The other children came in from the barn with Daddy, and soon all four were

washed and scrubbed and ready for bed.

As they said their prayers, Pudge was still thinking about the night. As he folded his fat little hands, he prayed "Father, we thank Thee that it's night and that soon it'll be morning. Amen."

*Oh blessed thought*, mused Mommie as she drew the blankets close around Pudgie and pinned the covers for Baby Sister. *Soon it'll be morning.* Not just the morning that will come with the rooster's crowing and the alarm clock ringing, but that glorious morning when we shall be with the Lord of glory, when the darkness of earth's night and the blackness of earth's sin will be past.

"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever" (Rev. 22:5).

September, 1959

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## This Month

INTO the make-up of our editorial menu have gone the same careful planning and balancing that go into the preparation of a successful meal. There is reading for inspiration, Bible study for Christian growth, news of the Christian world and meaty articles on the work of the Lord's people.

From Moody Institute of Science we've gathered the story of their newest gospel science film. Dr. Irwin A. Moon, MIS director, is a scientist and former pastor and is well-known for his "Sermons from Science." In "The Sixth Window," he . . . well, you read it. You'll like it.

MOON

Like the children on our cover, we've turned our attention to school—Christian schools. Former Moony MONTHLY staff member Violet Trate Pearson has given us.

When Philip Armstrong was a G.I. in the Philippines, he caught a vision of missionary work there. Now he's written a thrilling report of the recent revival which swept his beloved islands.

From the Scottish highlands in the last generation came an unassuming preacher, George H. C. Macgregor, well-loved and respected by men such as D. L. Moody, G. Campbell Morgan and F. B. Meyer. If you would welcome the opportunity to study at home and feel the need of greater holiness of life, this new home study feature should prove to be a special blessing.

be a special blessing.

YOUTH SUPPLEMENT is happy to present two outstanding young writers, winners in the *Atlantic Monthly* Essay Contest. Anna H. Jones, who wrote "Unwilling Witness" in the July issue, placed third, and Helen Perkins, author of "Double Discovery" in this issue, received two honorable mentions. Anna and Helen were members of the same creative writing class at Wheaton (Ill.) College.

## THE COVER



*cover by*  
HAROLD M.

How you've waited for this!  
Reluctant? Of course;  
yet proud and happy, too.  
Eagerly you ironed the blouses,  
pressed the pants and made the lunches.  
Now, as they take the first steps  
to school, you feel a tug on the  
strings you so carefully helped to tie.

Moody Monthly

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# MOODY MONTHLY

THE CHRISTIAN SERVICE MAGAZINE

Volume 60, No. 1

September, 1959

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September, 1959

think  
for a  
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what do you  
really want  
from life?

is your  
relationship  
to God what it  
should be?

does God have  
a specific plan  
for you?

do you know  
how to find  
God's will for  
your life?

"...that ye  
may prove  
what is that  
good, and  
acceptable,  
and perfect  
will of God."

Romans 12:2



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## Our Moody Readers

### Of Love and Courage

I have just finished reading "Go Back, America!" by Hyman J. Appelman [July]. It is wonderful to know that there is still such inspiring, God-fearing love of America. Could we not have a reprint of this article?—Mrs. Mary J. Kirk, Eugene, Ore.

How I appreciated Dr. Hyman Appelman's article, "Go Back, America!" [July] especially when he stated: "Even in evangelical circles people are being told that 'getting right with God' and 'paying your tithe' will make anybody rich . . . The Cadillac is supplanting the Cross as the sign of rightness with God, the symbol of having God as your 'silent partner.'" Thank God for a man like Dr. Appelman who has the courage to speak up against such. And thank God, too, for a magazine that does not "pussy-foot" in this day of compromise. Dr. Culbertson's editorial, "Faith of Our Fathers," is a jewel, too.—Paul S. Liechty, Berne, Ind.

"Christians in Your Congress" [July] was not only enlightening but also encouraging.—Kathryn Meyers, Bellflower, Calif.

### Caught by the Camera!

The cover of your July issue was interesting [in that it revealed] how many were not paying attention to the President.—John F. B. Miller, Berkeley, Calif.

### Something Special in New York

The "Fulton Street Noon Prayer Meeting" is approaching its 102nd anniversary and still has prayer meetings every business day. Although not located on its original site, it is less than 500 feet away. It is still on "Fulton Street" but the entrance to the building is on Nassau Street.

The original pulpit, from which the "giants" of the past gave forth the gospel, is still in use. Some of these giants were Moody, Sankey, Finney, Spurgeon and Gray, just to mention a few. The pump organ that became a part of the prayer meetings when revival was in full swing is also still in use. It has only recently been electrified. Pictures of Jeremiah Lamphier, the founder, the church and the interior of the church showing the great crowds are on the walls, plus the original benches that were used in the church.

The prayer room is open every business day from 8 A.M. to 2 P.M. and visitors are always welcome.—Warren W. Buchholtz, Superintendent, The Fulton Street Noon Prayer Meeting, North Church Chapel, 93 Nassau St., New York City.

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# report

WORLDWIDE NEWS • Charles T. Lampman, editor



Three weeks of intensive crusade in Osaka, Japan, recently resulted in more than 6,000 decisions for Christ. The crusade, sponsored by World Vision, Inc., and led by Dr. Bob Pierce, was afterwards summed up by a Wesleyan Methodist missionary: "Japan has never seen anything like this—so solemn, so quiet and reverent, and so marked by the presence of God."

## PROGRESS

**New Vision:** July 24, the Marine Medical Mission (headquarters, Thetis Island, B.C., Can.) began the second decade of its eventful ministry. Assisting Capt. C. F. Stabbert, founder and director, in reaching the Indians of the Pacific Northwest Canada and Alaska is a year-round staff of 50 persons, five boats—known as "God's Little Navy"—and three airplanes. The staff is voluntary and members receive little or no support from the mission itself.

Now, following a recent personal visit to the Philippines and Korea, Capt. Stabbert is considering the extension of MMM to the Far East.

**New Publications:** Three new periodicals will begin publication next January. Sponsored by Youth For Christ International, they will be a Portuguese edition of *Youth for Christ Magazine* for Brazil, a Spanish edition for Mexico and other Spanish-speaking nations and a house organ called *YFC Eye* for the official Youth for Christ family in 45 nations of the world.

**New Headquarters:** After nearly 15 years in rented space, the National Sunday School Association has purchased their own building, according to a statement by the executive secretary, Dr. Clate A. Risley. The building is located in the

northwest corner of Chicago's Loop at 173-175 North Franklin St. The Association will immediately occupy the first floor of the four-story structure and begin a remodeling schedule of the whole building. The entire project, when completed, is expected to cost in the neighborhood of \$125,000.

**New Members:** Thirteen additional rescue missions and their superintendent were received into membership in the International Union of Gospel Missions which had its 46th annual convention in Bakersfield, Calif. The Union now has more than 270 member missions in the U. S., Canada and overseas, with over 1,000 individual members.

**New Records:** Gospel Recordings, Inc. announced that since its founding 2 years ago, over two million gospel records have been produced in 1,904 languages. Many have been sent to tribes which are wholly illiterate, but by means of the recordings and inexpensive phonographs they can hear the gospel preached and sung in their own native tongues.

## MEMORIALS

**Colonial:** The oldest Methodist building in continuous use in the U. S., Old St. George's Methodist church in Philadelphia—dedicated in 1769, 15 years before the formal organization of the Methodis

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Church—will become part of the Independence National Historical Park. President Eisenhower signed a Congressional act which authorized the government to buy the land and buildings adjacent to the church.

**Early Colonial:** A 275-year-old Indian church in Mashpee, Mass., now in dilapidated condition, may be preserved as a historical shrine. Civic leaders and Chief Flying Eagle of the Mashpee Wampanoag Indian tribe have joined in a campaign to raise \$20,000 to restore the 27-pew church. The structure was built in 1684 with lumber hauled through the Cape Cod wilderness from the Plymouth Colony.

#### SERVICE

**Supplies:** Robert Hill, a 13-year-old Negro boy from Waycross, Ga., presented \$400,000 worth of medical supplies to Dr. Albert Schweitzer, philosopher and medical missionary last July in French Equatorial Africa. Robert, the son of a U. S. Army sergeant in Italy, read a book about Dr. Schweitzer, a winner of the Nobel peace prize. The boy then sent a bottle of aspirin to Lt. Gen. Richard C. Lindsay, commander of Allied air forces in Southern Europe, asking if "any of your airplanes" could drop it to Dr. Schweitzer's jungle hospital. An Italian radio station heard about the incident and made an appeal that brought in four and one-half tons of medical supplies.

**Tithes:** A manufacturing concern in Rockford, Ill., has not only an unusual name but also an unusual financial structure. In fact, the name of the concern is based on its financial plan. Ticor, Incorporated, is a firm that lays aside one-tenth of its total budget for religious and charitable causes. The name derives from the words "tithing corporation." The firm is operated by John R. Hoaglund, a member of Alpine Lutheran church. After 20 years as sales manager with a machinery company, Mr. Hoaglund quit to work on an invention—a home garbage disposal unit operated entirely on water power. For three years he lived on his savings; then he started manufacturing his patented invention and recruited 20 active churchmen as shareholders in Ticor. The shareholders have approved Hoaglund's plan to turn over one-tenth of manufacturing costs—labor, material and overhead—to a foundation, which also will get ownership of his patents.

**Meetings:** Lucille Ramish of the China Inland Mission Overseas Missionary Fellowship, who teaches English at the Nanyang University in Singapore, found an open door to minister to the Christian students on campus. Miss Ramish's apartment was used as a meeting place, and soon the Nanyang University Christian Fellowship was formed. An average of 15 young people and sometimes two or three members of the faculty attend a weekly Bible class. They started their own prayer meeting and Sunday evening



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# SPONSOR THIS ORPHAN BOY

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Jo Yong Ee was discovered a few weeks ago in a hole in the side of a hill in Pusan, Korea. He was seven years old on January third. When he was three his mother died and a year later, his father, who was a fish seller, also died. For the last three years Jo has been begging for food. Nobody would take him in or care for him, for he is a hunchback boy. Slowly he was starving to death.

When one of our workers found him he was so near death that a missionary doctor said he would have lived only a few days longer. Malnutrition and exposure to the severest weather had so weakened his body he finally contracted tuberculosis.

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Of course he has had no opportunity ever to go to school, to Sunday School or church. He cannot remember when anyone spoke a kind word or showed any love to him. Now Jo is one of our Bethany Home boys. He must have special treatment at least for a year before he can be out, attend school and church, and live a normal life. NOW he is shown Christian love every day. He is learning to know of Christ and His salvation.

ESEA supports over 2000 Korean orphans, war widows and lepers' children in 28 Homes. Every one is a true Christian institution. All Staff and Board members are earnest Christians. (True Bible believers.)

YOU may sponsor Jo or, if he is spoken for, another child who is very much in need. Each one is waiting to have an American or Canadian "Daddie and Mommie." For only \$8 a month—just 26 pennies a day—you or your Sunday School, Bible Class, Junior Church, Ladies Group, etc., will help bring Christ to this child and train him to be a Christian leader in Korea. Right now we need sponsors for about 300 new orphans. Will you help us so that we may take many children off the streets before Korea's cold winter sets in? Write or phone NOW!

—CLIP AND MAIL TODAY—

YES I want to adopt Jo for one year. If this child has already been "adopted," I agree to support another whom you may select. With God's help I will send \$8 a month. Please let me have my child's name, picture, address and story. I understand I may continue after one year if I wish to. Send me full particulars.

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Unsuspecting churches in greater Miami are in for an estimated \$60,000 tax jolt in the coming year. Apparently unnoticed by practically everyone, the recent Florida state legislature knocked out provisions of the law on the state sales tax that gave churches a break on the cost of construction of new buildings.

Moody Bible Institute's new AM station, WDLM, located near East Moline, Ill., is expected to be on the air about January 1, 1960, according to Willis Mayfield, manager of the radio division at MBI. Actual construction on studio and transmitter facilities for the new station began during the last week of June. This new AM station, like the Institute's two stations in Chicago and Cleveland, will be strictly non-commercial and sell no time to advertisers. The new station will carry many programs by direct wire from Chicago. Coverage will reach a large area of western Illinois and eastern Iowa. Permission has also been granted the Institute by the Federal Communications Commission to construct an FM station in Chicago.

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Canada  
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Toronto, Ontario

meeting, to which they are allowed to invite local ministers, teachers and missionaries to speak. As many as 120 students have been present at some of the evangelistic meetings.

## BRIEFS

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Wilbur E. Nelson has been elected president of the newly-formed California Bible Broadcasters and Telecasters Association. The new group is actively promoting a rigidly disciplined code of ethics. Other officers elected: Dr. T. Myron Webb, vice president; Dr. William W. Orr, Al Sanders, J. C. Brumfield, Dr. Walter L. Penner, Paul Meyer and Dr. Jack McArthur.

## DATELINES

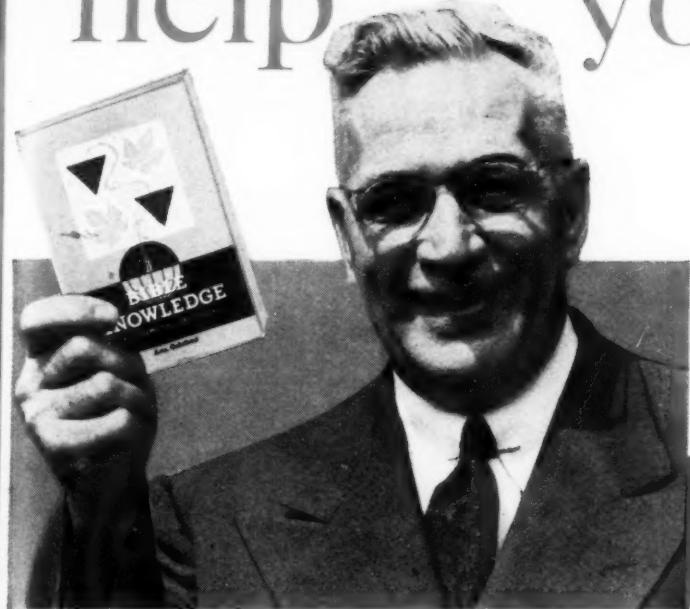
**Guatemala:** For the first time since 1879, the Roman Catholic Church can now own property in this country. Protestants were excluded in the recent Presidential decree which recognized bishops as the legal representatives of the Roman Catholic Church. An anti-clerical revolution in 1871 separated church from state in Guatemala and all church property was confiscated. The 1879 constitution incorporated that separation.

**Africa:** Billy Graham's representative, V. Lavell Seats, after a six-week survey in Africa, reported that nationalism will not hinder the 1960 crusade there. He also reported that African nationals are "ready and eager to assume the majority of responsibility in promoting the crusade." The crusade is scheduled to begin next January. Because of the long itinerary being scheduled, no prolonged preaching engagement in one place is contemplated.

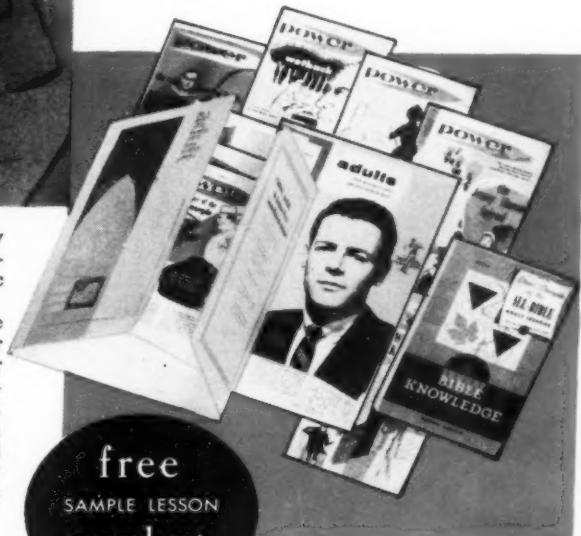
**East Germany:** Active participation in East German church life has been ruled by a court as "strong grounds for divorce."

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# EDITORIALS

## Maintaining the Wall

The question of separation of church and state continues to arise in many places. While we would vigorously oppose any interpretation of this principle which would seem to make irreligion the law of the land, we are equally concerned about even so-called innocent invasions.

One such invasion, attempted no doubt in good faith by some, has to do with the public school system and the funds for public education. Such funds, it is argued, should be used in one way or another not only for public education but to benefit religious schools as well.

Those who advocate such a policy often forget that separation of church and state is involved here even though the immediate concern is education. The argument, of course, is that unless church schools share in public funds, patrons of these schools are obliged to support both systems, the public and their own. But the "double taxation" here is not of necessity but choice.

Again it is argued that parochial schools reduce to some extent the cost of public education. In principle this is the argument of the young man who insists on eating dinner out but expects dad to subsidize his eating tastes on the grounds that he is "saving mom some money." Quite obviously parochial schools reduce the load on public education. But the fact remains that if parochial schools were discontinued, the cost of educating those released would be cared for by public funds according to the public school pattern.

We have heard of no efforts on the part of Protestants who conduct parochial schools to find subsidy from public school funds. In our judgment, that is commendatory and right.

Those concerned about this doctrine of separation of church and state have undoubtedly taken notice of the ruling of the State Supreme Court of Maine which found that the city of Augusta had no authority to provide public transportation for parochial school children. The vote was four to two. It is evident that this vote is too close for the advocates of separation to sink back in complacency.

The desire to be of help to all and to be kind, especially when children are involved, must not be allowed to blind our eyes to the deeper and more far-reaching implications of hitching state support to church controlled institutions.

## Home Study for Our Readers

Once again this fall as students return to their classrooms, several thousand will be enrolling in Bible institutes and colleges for Bible training. Still others within traveling distance of evening classes will be signing up for after hours instruction.

There is a great urge, and properly so, for better understanding of the Word of God and increased effectiveness in Christian service. But the fact remains that of the many who are eager for Christian training, only a few can enroll for classroom training.

These are among the basic reasons which have led to our presenting a new home-study feature. Beginning this month and for five months to come, each issue will include a lesson especially adapted for home study by the Moody Correspondence School in cooperation with the Moody MONTHLY staff. The subject, "A Holy Life and How to Live It," is one which we believe is of the utmost importance to every earnest Christian. In it are the keys to the kind of life which every earnest Christian longs to live but which too few know by experience.

September, 1959

For this particular course, arrangements have been made so that any reader who wishes may receive personal grading and instruction from the Moody Correspondence School. On the other hand, the reader who prefers to do so may carry on this study without outside help.

We would emphasize one point: "A Holy Life" is study material and not for casual reading. Quite frankly we would prefer that those not interested in study would pass it by. For those who see in it an answer to their special needs, we urge that you approach the course with serious purpose. Resolve to study carefully, to take each test, to complete the entire course. We are confident that those who do all this will find the course a source of lasting blessing.

So far as we know MOODY MONTHLY is pioneering in providing this type of instruction for its readers. We believe it will meet a need in the lives of Christians who, if they study, must do so where they are. But in this we await the judgment of our readers.

## A Significant Anniversary

We take pleasure in saluting the Bible Institute of Los Angeles which recently held its fiftieth commencement exercises. This was the first commencement to be observed at the school's new campus in La Mirada, Calif.

Our hearty congratulations to our friend, Dr. Samuel H. Sutherland, president, and to all his colleagues. Knowing something of the plans, the vision and the labor involved in the move to the new campus, we rejoice in all that the Lord has done. May the Lord continue to bless and use this sister-school until He returns.

## Gambling Comes to Church

Earlier this year a number of Lutheran Church officials in the Chicago area joined in speaking against a bill before the House Executive Committee of the Illinois State Legislature. The purpose of the bill is to legalize bingo when conducted by "charitable, religious, educational or fraternal" associations for raising funds for such purposes. Part of the statement of these ministers reads: "... bad legislation can undermine social morality. Good legislation, by the same token, can provide the climate wherein social morality can thrive and develop."

Our endorsement and approval is entirely and heartily with these Lutheran pastors. It probably is not necessary for us to spell out the sinfulness of gambling for the constituency of MOODY MONTHLY. On the other hand, even a partial reminder may help to alert us and make the issue apparent. Scriptures like "Thou shalt not covet" (Ex. 20:17), "Thou shalt love thy neighbor as thyself" (Matt. 19:19) and "Whatsoever ye do, do all to the glory of God" (I Cor. 10:31) all have their relationship to this subject.

The gambler covets that which belongs to someone else. Just because equally covetous people consent to the arrangement does not make the practice moral. To try to give gambling the aura of respectability and even a certain kind of spirituality by church use and blessing is at once a sign of the spiritual degeneration and the abysmal ignorance of the church. To get something for nothing by chance may appeal to some men, but it is nowhere blessed in Scripture. To profit at the expense—even the slight expense—of others is far from the teaching of the Word of God concerning the dignity of labor and a proper sense of responsibility.

To all this evidence may be added the disastrous consequences which are bound to follow disobedience to

God's command. The failure to support dependents, the temptation to steal in order to plunge and make a killing, the false philosophy that finds expression in "easy come, easy go," to say nothing of the insidious and possibly habit forming effect upon character—these are all potentials in gambling which add up to show that the practice is sinful, both in itself and in its consequences.

### **Finding Your Place**

The young woman missionary to Iran was apologizing for the delay in getting out her prayer letter. "But I trust you pray even without the letters," she wrote. "For sometimes the absence of them in itself indicates real prayer need." She then went on to speak of real crises during the last three months which had brought greater testing than in all her previous years.

Such need is not unusual. By far the majority of Christians here at home recognize at least something of the need of those on the mission field. Most of us want to be faithful, but we are conscious of falling painfully short.

Why? Mr. Average Christian knows too little of missions—and he knows too much. He knows too little because he lacks closeup knowledge of the needs and problems of any work. He knows too much because he is showered with bits and pieces of information which leave him in confusion. Small wonder if he comes to think of missions as a job for "experts"—the missionary himself, the mission board and perhaps his pastor.

These bits and pieces all seem to invite support for a host of worthwhile projects. He cannot help them all, so more often than not he gives when called upon, a few dollars here, a few more there. Seldom does he expect to give again to a particular work, at least for some little time. And then he goes home to pray that God will "bless all the missionaries everywhere" without knowing the needs of even one.

Quite obviously the man we have pictured is being caught up in a cycle. Scattered bits of information lead to scattered giving. And scattered, aimless giving discourages real partnership in front-line Christian work.

On the other hand what happens when Mr. Average Christian begins to seek God's will as to the two or five or six or eight undertakings in which God would have Him share? The result will be a continuing, focused interest, more definite prayer, a growing sense of partnership. Reports of victories and defeats will take on new interest. As often as he can, this man will write his co-laborers

on the field. And he'll advertise the work to other Christians.

That's the picture as it could be, not as it is, for the average Christian. How do matters stand for us right now? Do we merely favor missions in general or are we sharing in the fight?

The Great Commission carries a personal charge, "Go ye!" If we are sure our place in God's program is here at home, that's fine. But let us keep in mind that His places here at home are on the team, not merely in the cheering section!

### **Last Assignment**

The life of faith opens many opportunities to bear testimony for Christ. Sometimes we are tempted to let them pass or use them carelessly. Always, however, we are thankful when we are faithful and "in season, out of season" speak freely as we ought to speak.

In San Marino, Calif., last June, a seventeen-year-old high school senior was preparing a paper on "My Philosophy of Life." Perhaps, as the daughter of Christian parents, it is not surprising that she wrote of her personal faith in Christ—but what Christian parents would not have been proud and thankful to have their son or daughter write these words:

My philosophy of life is based on the Holy Bible and the God that wrote it . . . I am God's and whatever I have is His and I have faith that He is the only answer, and I do love Him so.

The following day, a Friday, the paper was handed in. On Saturday Karen's earthly life was ended as the result of a head-on automobile collision. And so, less than a week after it was written, her paper was read at her funeral service in the presence of thoughtful fellow students from San Marino High.

This is the story of Karen Ruth Johnson, daughter of Edward L. Johnson, a brother in the Lord who, as a trustee of Moody Bible Institute, is a co-laborer in this and many other Institute ministries. We share the Johnsons' sense of loss, but rejoice in the comfort and strength that they like many others have found in Christ.

In Karen's last assignment there is a reminder for us all. Time is passing quickly. Will this task today or that tomorrow be our last assignment? God grant that, old or young, each one of us may be faithful in using each opportunity, small or large, till we too stand in the presence of our Lord.

## **Next Month—Another Special Issue!**

### **DOORWAYS TO SERVICE**

From its attractive two-color art cover to "The Last Word," you'll like this special issue dedicated to helping you make your Christian life more effective. Special articles deal with PART-TIME OPPORTUNITIES ON YOUR DOORSTEP . . . THE SECRET OF BEARING FRUIT . . . PLACES IN FULL-TIME CHRISTIAN SERVICE . . . MAKING MONEY WORK FOR GOD . . . the real life story of an ex-Marine mechanic who majors on WITNESSING . . . It's an issue you'll want to read yourself and send to others.

**Also coming next month**

### **Moody Monthly's 1959 Christmas Program**

**CHRISTMAS PATHWAYS**

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THIS fall the producers of such widely known gospel science films as "God of Creation," "Hidden Treasures" and "Red River of Life" will release a new film on sense perception. This newest film from the unique Moody Institute of Science is the result of more than two years of research and experimentation in a field but little understood and appreciated by the average layman. Because of the interest there will undoubtedly be in this subject, Moody Monthly has asked Dr. Irwin A. Moon, founder and head of the Moody Institute of Science, to share some of his staff's findings in the following article. As pictured here Dr. Moon is wearing the inversion glasses to which he alludes in the article.

West Los Angeles Independent photos

# THE SIXTH WINDOW

By Irwin A. Moon

(Manager, Moody Institute of Science)



**T**OMORROW morning you'll begin the day by using a set of instruments which in many ways can out-perform the most amazing equipment in any laboratory. First your ears will warn you that your alarm clock is shouting at your bedside. Automatically you'll grope in the direction of the clamor, your fingers will feel their way to the shut-off lever and there'll be silence.

Now your eyes begin to take over, issuing a bulletin to the effect that it is a bright and beautiful morning. A breeze ruffles the bedroom curtains and your nose reports that the Murphys across the street are brewing their morning coffee. By this time you're wide awake, and your mind is checking in all kinds of impressions of the world about you.

How do you receive these impressions? From the sensory system that you take so much for granted. Without this wonderful mechanism, no matter how beautiful and intriguing your surroundings, you would live in a vacuum, completely out of touch with everything around you.

There are considerably more than five senses—more like five times five, in fact—but these familiar five account for the major portion of the impressions we take in. Thus it is not without reason that sight, hearing, touch, taste and smell have been called the "windows of the soul."

Apart from the revealed truth of the Bible, virtually all of the information we have concerning our physical world comes to us through our senses. Even most of our store of seemingly abstract knowledge is based on bits and pieces of sensory data accumulated through the years.

How good is this information? Can we depend on it for sound judgments? Can we trust our eyes, our ears, our sense of touch and smell and taste to give us accurate information? Do they alert us to all that is going on about us? Or do they tell us only

**Your senses are even more amazing than you may  
think, but don't assume they can't be fooled!**

part of the story?

These are a few of the absorbing questions with which we at the Moody Institute of Science have been dealing during the last two years. We've eaten and worked and slept with just such problems as we've put together another gospel science film dealing with the senses. We've observed — and filmed — moving objects that seem to stand still. We've stacked bits of cork in thin air letting them rest on "sound" that we could not hear. We've filmed the fragrance of a rose. Perhaps the strangest experience of all from my point of view has been the two weeks I spent in a world that was completely upside down!

Month by month, as we've worked on this new film which we're calling "Windows of the Soul," we've become more and more fascinated with the human sensory system, its marvelous fitness for its role in human life, its quirks and its limitations. We've been impressed again with the importance of knowing how much to expect from our physical senses. Let me try to tell you a little about your sensory system and what it can do.

♦ ACTUALLY, what takes place when we use these senses of ours? First, a receptor picks up a signal. Bend over a rose—or a piece of Limburger cheese—and two postage-stamp size patches in your nose will go into action. Why? Molecules of aromatic substance have quickly traveled from the object to your smell receptors. This they have done by bouncing from air molecule to air molecule in a way which enables them to travel for great distances.

When you look at something, you use

twin cameras—your eyes, of course. Like your camera, the pictures they see are upside down until your brain very handily turns them right side up! The retina of your eye is equipped with light sensitive cells much like the plate in a TV camera. Infinitesimal packets of radiant energy called photons reach those cells forming image patterns.

Taste buds in your mouth are chemically stimulated by food although the delights of delicious flavors result from a combination of tasting and smelling. Sound waves carried by vibrations of the air molecules result in corresponding vibrations of the eardrum.

Each of these sensory receptors is connected to the brain by nerves. As the receptor is stimulated, weak electrical signals, which sound like static when they are amplified, are sent to the brain. The amazing thing about these electrical impulses is that they are the same for all the senses.

In other words, the electrical impulses which signal that you have seen a dog are the same as those from your ears that tell you that he has barked—or from your nose which may tell you that he has chased a skunk. The difference is that the nerve paths from each receptor lead to a different part of the brain. Here, in what is virtually a computing machine of bewildering complexity, the barrage of meaningless electrical "pips" is unscrambled, all at incredible speed.

Each of your sensory receptors is beautifully designed to enable you to live in this world. Your eyes, for example, are so sensitive that they can detect just a few photons of light—the ultimate bundles of light energy, incomprehen-

sibly weak. To be any more sensitive would be useless. Your ears are also extremely sensitive, capable of hearing the tattoo of bouncing air molecules on the eardrum. And yet these receptors are automatically self-regulating so that your eyes can also see in blazing sunlight and your ear hear the raucous roar of a jet engine.

♦ But though our sensory system serves us well in a restricted sense, it gives us a very incomplete picture of what takes place in the world around us. Though our bodies are continually immersed in a sea of radiant energies of all types, our sense organs respond only to certain narrow bands. Thus there is much "sound" that our so-called "hi-fi" ears cannot hear, and our eyes are practically blind when we consider all the "light" there is to be seen.

Not only are our senses limited with respect to what they pick up, but even the data they do give us can be incorrectly interpreted and perceived. For example, you can "see stars" from a blow on the head. Such a blow puts a signal on the optic nerve which is interpreted as a flash of light, even though you may be in total darkness.

Under certain circumstances, revolving disks may appear stationary; things that are inverted may appear right side up. As any photographer knows, it is easy to see a distorted object so that it appears normal or a normal object so that it appears distorted.

This principle, incidentally, has produced some amazing effects in "Windows of the Soul" where we have filmed a room so distorted that a person walking across it seems to shrink or stretch—yet seen from a certain point it appears perfectly normal.

Much of our perception depends on past experiences. When you look at an ordinary object, such as a door or a chair, what you "see" is the result of assembling and organizing many component parts in your mind. In fact your mind adds something so that you perceive more than your eye has seen! A good illustration of this arises from the fact that there is a dead spot on the retina of the human eye where the optic nerve is attached. The result is that in the seeing area covered by this particular spot, the eye sees nothing at all. But the mind covers up neatly by filling in what the eye leaves out.

♦ AND there are other ways in which your senses fool you. Much of the credit for what you think you taste actually

### *God's Word*

Della Adams Leitner

Where is comfort for your sorrow,  
Wounded heart that peace would know?  
Where is help to aid and strengthen,  
Weary pilgrim here below?  
Where is wisdom that will guide you,  
Puzzled youth with questioning plea?  
Where is cleansing for transgression,  
Sinner longing to be free?

All is answered, all provided  
In God's Word to you and me.



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should go to your sense of smell. Block off the pair of receptors in your nose and you will not know whether you are eating an apple or an onion.

Your senses can let you down—or do you a great favor—as a result of fatigue. If you smell a particular odor long enough you tend to get used to it. Of course that's a boon to people who have to work in the midst of strong smells. But this very quality is another reminder that our senses adapt themselves to our needs as individuals rather than impartially reporting on all that is around us.

On the whole our senses serve us quite acceptably for life's run-of-the-mill experiences, but they may fail at very important times. The scientist well knows this and spends much time devising and using various instruments. By means of these he extends the range of his senses and gains a far more dependable picture of what goes on about him.

♦ But there is something better than this for every man. There is another window more wonderful than the five. This window, as every Christian knows, looks out—or up—to things which our physical senses cannot perceive. "Eye hath not seen," declares the Bible, "nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us [that is, to the Christian] by his Spirit" (I Cor. 2:9, 10).

That there should be a sixth window is due to the mercy and grace of God. It is He who has spoken to us, first "by the prophets" in His written Word and then, "in these last days," by His Son (Heb. 1:1, 2). During His earthly life His Son was known through the channel of men's senses (1 John 1:1, 2). He it was who was offered up for our sins.

Because of this provision, the sixth window is opened for all who believe in the Name of Christ. "To as many as receive Him" [Christ], the promise declares, "to them gave He [God] the power to become the sons of God" (John 1:12). Experience confirms this promise. Every man who has trusted in Christ knows the splendor this window brings into his life. With it come spiritual understanding (1 John 2:27), access to God (Heb. 10:19-22) and joyous communion with Him (Gal. 4:6).

The man with five windows to his inner self can know the pleasures of the world about him. But he will never know the God who made him for Himself, who gave the Lord Jesus Christ for his salvation and who invites him to know even now the light of heavenly glory.

How many windows are there in your life? Are there more than five? And is the sixth wide open?

END

## Can You Trust Your Eyes?

Optical illusions are popular examples of the fact that your senses can let you down. The drawings below will fool even the man with 20/20 vision. Take a long look at them, and then try them on your friends.

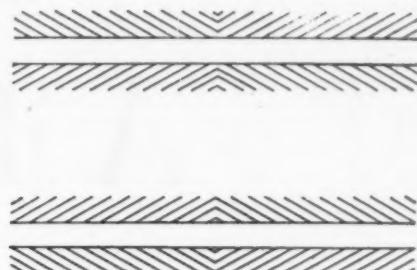
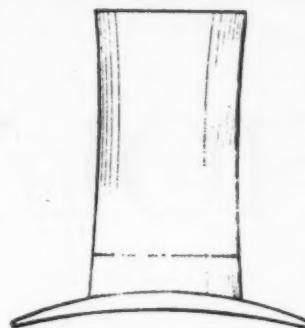


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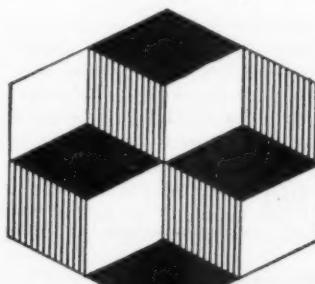


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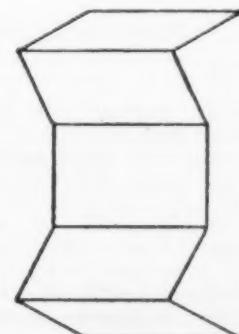
Which line is longer, A or B? Wrong, they're both the same length. Measure them!



Look at the silk hat at left and see if the height of the crown is greater than the breadth of the brim. Prove it with your ruler. What about the lines in the figures at right? Are they parallel? Check them by sighting along the surface of the page.



Redrawn from R. H. Wheeler, *The Science of Psychology*, Thomas Y. Crowell Co., 1940, p. 304.



Stare intently at each of these illustrations in turn, and see them change in form.



Hold this figure about 18 inches in front of your eyes. Close your left eye and stare at the round spot. With your attention fixed on the spot and the X in the corner of your right eye, move the paper toward you. As you do, you'll find a position where the X fades out and the mind fills the line where a gap actually exists.

## Home Study Feature

Series 1

Lesson 1

This fall as Bible schools reopen thousands who would like to invest time in the classroom will be obliged to remain at home. With these folk in mind *Moody Monthly* herewith introduces a new Home Study Feature. Our first course of six lessons is on the important and very practical subject, "A Holy Life and How to Live It." Its author is a Scot of the past generation whose ministry was highly commended by D. L. Moody. Lessons have been adapted by the Moody Correspondence School which has also provided tests and which offers an optional plan for personalized instruction. One lesson will be presented each month covering **PRESUPPOSITIONS**, **THE CAUSE OF PAST FAILURE**, **THE SECRET OF PURITY**, **THE SECRET OF CONTINUING**, **LIFE MORE ABUNDANTLY** and **AN OVERFLOWING LIFE**. Students should bear in mind that the content of each lesson is to be considered in the light of the course as a whole.

# A HOLY LIFE

## *Lesson 1, PRESUPPOSITIONS*

### Guide to Study

1. *Prepare yourself.* After choosing a time and place for study where you are least likely to be interrupted, ask God to give you understanding and to teach you by His Holy Spirit.

2. *Read each lesson thoroughly.*

3. *Study and meditate on what you have read.* Look up Scripture references. Read these in their context in order to understand them. Read, reread, study and think about what you have read until you understand the principles presented.

4. *Apply the course to yourself.* Ask yourself if you are living the truths presented.

5. *Use the exam on page 55 as a guide for review, referring to your Bible frequently.*

6. *After completing the above steps, fill in the answers to the questions in the exam.* Do this without referring to the chapter. Use your Bible in questions where you are told to do so.

**T**HE object of this course is profoundly practical. It is written to deepen the spiritual life of those who study it; its object is to promote practical holiness, and it is sent out that, by the blessing of God, it may lead many of His people to greater Christlikeness of life and greater usefulness in service. Its subject from beginning to end is "A Holy Life, and How to Live It."

#### I. A Holy Life Defined

But what is a holy life? If we seek a description of it in the Word of God, we shall find many. It is a life that walks with God (Gen. 5:24), abides in Christ (John 15:4), walks in Christ and is rooted and built up in Him (Col. 2:6). It is a crucified life (Gal. 2:20), yet a risen life (Col. 3:1). It is a hidden life (Col. 3:3), yet most manifest, for it is known and read of all men (II Cor. 3:2). It is a life lived in the love of God (Jude 21), and a life lived in the faith of the Lord Jesus Christ (Gal. 2:20). But very specially is it a life in the Spirit, lived in the Spirit (Gal. 5:25), walking in the Spirit (Gal. 5:16), led of the Spirit (Gal. 5:18) and strengthened with all might by the Spirit (Eph. 3:16).

And so it is a life in which the prayers of the inspired apostles are answered; a life in which the believer is made perfect in every good work to do the will of God (Heb. 13:20); in which the believer is sanctified wholly, and his whole spirit and soul and body are preserved blameless unto the coming of the Lord Jesus (I Thess. 5:23). Moreover, it is a life of active service, in which we are workers together with Christ (II Cor. 6:1); witnesses for Him to the uttermost parts of the earth (Acts 1:8), constrained by His love to deny ourselves (Mark 8:34), and live unto Him who died for us, and rose again (II Cor. 5:15). This is the holy life as described in the pages of God's Word. And in this course an endeavor is made to describe a path that leads to it.

#### II. A Holy Life Described

It describes a path in which many of God's children have found unspeakable blessing; a path which thousands have found to be for them "the way of holiness," and the pathway of power. Thousands and tens of thousands are ready to confess with joy that as they have taken the steps described here, their

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lives have been entirely changed, and they have become possessed of a love, a joy, a peace, and a strength to which previously they had been strangers.

They will tell you that they entered this path crying, "The good that I would I do not; but the evil that I would not, that I do. O wretched man that I am! who shall deliver me from the body of this death?" But as they trod it they learned to claim the promise, "Sin shall not have dominion over you," and to sing, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

### III. A Holy Life Desired

This is the path, dear student, that I now invite you to enter, and to tread with me, under the guidance and in the strength of God's most blessed Spirit.

who read these pages are a believer. If I am wrong, please close the magazine, and, kneeling down where you are, in simple faith accept Jesus as your Saviour and Lord.

#### B. Are You Sure About the Bible?

I presuppose that you accept the Bible as the Word of God, and therefore as immutable and eternally true and authoritative. We are not concerned here with the attacks of infidels on the Bible. We have more important work before us. What matters is that we believe that the Bible is the Word of God, so that when we read it we hear God speaking to us through its pages.

This is all-important. If we are to tread the way of holiness firmly and fearlessly, we need a Bible in which, as one has said, the Holy Spirit, while using men for composing and compiling, "has

perfect that they feel no further need of holiness I have no message but that of the apostle John, "If we say we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8). This course is written for those who, like Paul, have not already attained neither are already perfect (Phil. 3:12), but who "press toward the mark for the prize of the high calling of God in Christ Jesus."

#### D. Are You Sincere?

Finally I presuppose that you are tired of past failure and present defeat and willing to be holy, cost what it may; that you are willing to renounce anything God bids you do; to suffer anything God calls you to suffer if you may become more like the Lord Jesus.

Are these conditions, then, fulfilled in you? Are you a believer? Do you accept

# 'End How to Live It

ONS *Adapted from Messages by G. H. C. Macgregor, All Rights Reserved*

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But in thus asking you to walk in the way of holiness, I take for granted certain things regarding you.

#### A. Are You Saved?

I presuppose that you are already a believer, regenerated by the Holy Spirit, and united to the Lord Jesus by a living faith. This book is not written for the unconverted, and it can profit them little. A knowledge of and a belief in the message of salvation is presupposed.

If little is said in these pages about the necessity of conversion, about Jesus Christ as our righteousness, about our justification by His blood, it is not because these foundation truths are for a moment forgotten or ignored. All that is written here is based on these truths, and has neither meaning nor power apart from them. It is because faith in these truths, and an experimental knowledge of them is presupposed in those for whom these pages are written. There must be life in the soul before that life can be deepened. There must be union with Christ before there can be that uninterrupted communion with Him in which the essence of the life of holiness consists. I take it for granted, then, that you

had His way all along in the total and in the details too"—a Bible, in short, which not only contains but is the Word of God.

I think it most important to insist on this at the outset. I am persuaded that the want of personal holiness in so many professing Christians is due to this: that through their neglect of the Bible they are living in ignorance of the heritage their Saviour has won for them and the possibilities of holiness that lie before them, or that through secret unbelief in the Bible, they are kept from obedience and fulfillment of its promises. But I assume that you accept the Bible as the Word of God. If, therefore, you find in the Bible any commands, receive them as the words of our Lord, to be promptly and fully obeyed. If you find in the Bible any promises, they, too, are the words of a God who cannot lie, and for their fulfillment you may confidently look.

#### C. Are You Satisfied?

I presuppose that you are conscious of past failures in your Christian life and are dissatisfied with your present spiritual condition. To the self-satisfied I do not speak. For those who claim to be so

the Scriptures as the Word of God? Are you in earnest in seeking to be holy? We are about to put ourselves into the hand of God, that He may save us from our sin. But that is too awful a thing to be done lightly. "It is a fearful thing to fall into the hands of the living God" (Heb. 10:31). In making you holy, God may have to deal sorely with you, humbling you till you cry out in pain. But if you are willing to endure this, if you are determined to be holy, then rejoice. "This is the will of God, even your sanctification" (1 Thess. 4:3). God's commands are enablers, and He has said, "Be ye holy, for I am holy" (1 Pet. 1:16).

*Look back over the points in this lesson. When you are sure you have the material well in mind, turn to page 55 for the test questions on this lesson.*

*Exams are designed to help you comprehend the truths presented and to apply them to your life.*

*See also page 56 for further information on how to obtain personalized instruction and grading as well as how to qualify for a certificate.*

<sup>1</sup>Rev. H. C. G. Moule, *Veni Creator*, p. 53

# THE PHILIPPINE REVIVAL

## Was It Real?

*A firsthand report of an island-wide spiritual awakening*

By Philip E. Armstrong

**A**t the beginning of this year, when I left Manila for a conference in Baguio, a heavy burden lay on my heart. For a full year, the Far Eastern Bible Institute and Seminary had been plagued with one difficulty after another. A spirit of rebellion was in the air. Infractions of the rules had occurred repeatedly. There was outright insubordination. Discouragement prevailed. Spiritual life on the campus was at the lowest ebb.

Three weeks later, when I returned, I found the atmosphere on the campus completely changed. What was it? What had taken place? Simply this: God had met them in transforming revival.

It began at Marbel, in Cobatobato province, where several of our alumni are working with Philippine Evangelical Enterprises, an organization sponsoring Christian vocational high schools. Evangelista Siodora, dean of men, and Paul Holsinger were among the speakers at the annual New Year's Conference.

The group had been heavily in debt. They were facing another crop failure on their ranch. Grumbling and discontent were evident among both Christian and non-Christian workers and in sheer desperation the speakers and staff met for prayer one night after the service.

Next morning a great sense of guilt swept over the entire congregation, breaking them down into weeping and confession of sin. Public restitution, private reconciliation and sacrificial giving

followed. Scores, and later hundreds, of townspeople were saved there and in neighboring communities.

God had fulfilled the promise of II Chronicles 7:14. They met His conditions and He met their need—not only in forgiving their sins but in literally "healing their land."

Workers who brought reports of the revival back to Far Eastern Bible Institute and Seminary also brought the revival with them. On Thursday, January 15, Pastor Holsinger spoke in chapel and Mr. Siodora led in prayer.

Then a young senior rose to his feet and began to pray. "Oh God . . . !" he cried. But the words were a groan. He stumbled on. "In a few months I will be leaving FEBIAS to go forth and preach Thy Word. And I have no power! I will go back home to face my unsaved family and friends. And, Lord, I have no compassion!"

The prayer was hardly begun when the entire student body bowed low before God in tears. Then student after student sobbed out his sin and failure. Wave upon wave of agonizing conviction washed over hearts. Revival had come.

"It was like the days of Finney," Pastor Holsinger described it. "I had preached a sermon and sat down. Another brother led in prayer and sat down. Then suddenly the Spirit 'fell' on those present. It was instantaneous and complete."

Another likened it to the days of Ananias and Sapphira, recorded in Acts



5. Some who at first caustically resisted the Spirit were smitten down before the Lord. Few left the chapel. For 13 hours the meeting continued. Genuine grief and deep sorrow for sin characterized that entire first day.

On Friday Pastor Holsinger gave some practical instruction from the Word on obeying the Spirit, followed by testimonies from those who had not had opportunity to speak the day before. Saturday was characterized by a glowing note of victory from morning till night. One missionary said, "The testimonies on that third day proved that this movement was of God."

The Spirit moved freely. "We all claimed victory over sin through the blood of Christ by faith," one student said. "Our hearts overflowed as we rejoiced that evening. Everything was surrendered to God. Christ was crowned Lord of all!"

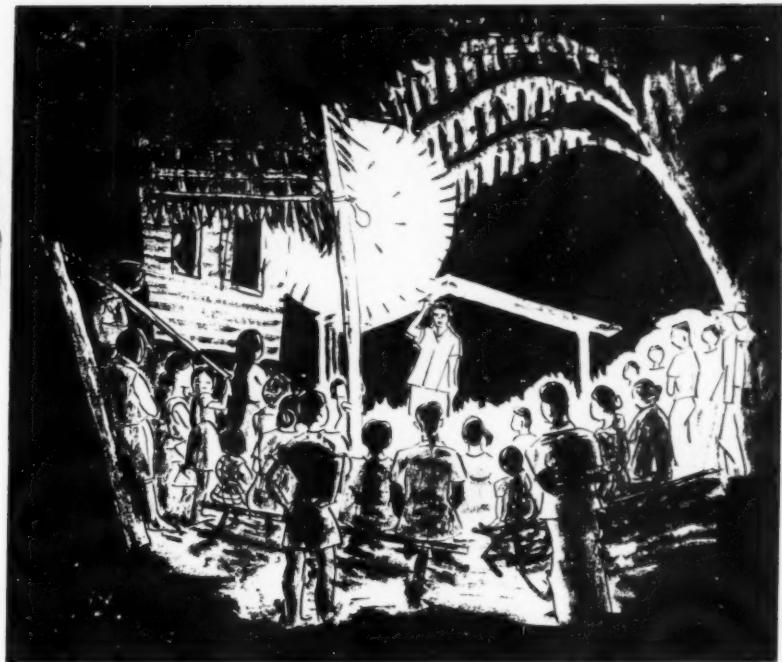
♦ WHEN I arrived on campus a week later, everyone was talking about the revival. Most notable to me was the sense of control, yet liberty. Excesses that have so often caused revivals to wane were avoided. Although for three days deep conviction lay upon the entire body of students and faculty, only a holy soberness characterized the meetings. Coupled with this was a joyous liberation of the Spirit that caused the revival to spread to churches and Christian organizations in the Manila area.

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Standing and sitting in various positions outside a nipa hut was a score or more of people. They were listening to a man speak from the Bible. As I watched their eager faces, illuminated by a crude electric light, I said to myself, "This is the Spirit of God. This is revival."

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"Our campus has been transformed," a member of the faculty, missionary Bill Arvan, testified a month later. "Those who were shy are able to speak boldly. Those who were constantly complaining are now content. The classes are fervent with the air of learning. Above all the Lord has demonstrated His willingness to use Filipino young people apart from foreign missionaries. Everywhere these students have gone on their Christian service assignments God has moved in the salvation of the lost."

♦ How does one account for the revival? My own conclusion, drawn from observations and interviews in Manila, is that revivals just don't happen; there are predetermined factors.

For the past five years, for example, revival has been the heart-cry of a core of missionaries in Manila who met weekly for prayer. They were burdened because the Philippines had never known an island-wide revival in its sixty years of evangelical history.

Then, a year ago, Paul Holsinger arrived in the Philippines to visit two of his children who are missionaries. God laid on this retired pastor the need for revival. He decided to remain in the islands, giving himself to pray for a nation-wide moving of the Spirit of God. God has always sought for a man. The pathway of revival is first paved by those who will give themselves in unceasing intercession.

Secondly, that Scripture is literally true which says, "Blessed are they that do hunger and thirst after righteousness for they shall be filled." Both at Marbel and at FEBIAS it was the overwhelming sense of need that seemingly released the Spirit's searching thrust.

At the Bible Institute and Seminary, due to the stresses and strains mentioned above, the administration had put heavy emphasis upon the spiritual life. Organized prayer groups met nightly for prayer. Effective at first, these later died out. A day of prayer for the school, instituted by the executive committee, helped some to have a short-time victory. A series of speakers was invited to speak on revival, but while their messages blessed and strengthened, they did not revive faith.

"One thing stands sure," a student testified. "It is not the speaker who can revive, but the Spirit of God alone, and hearts willing to listen and yield to the Spirit's conviction."

Then, it takes the Spirit's supernatural work to reveal the hidden—and often unconscious—sins of His people. Man-induced guilt produces depression at its worst. Here the unmistakable finger of God produced immediate confession. The view given of the utter incredibility of Calvary—the Son smitten of God—made the most trivial sins become detestable.

Finally, "The wind bloweth where it listeth . . ." So it is with the Spirit.

I was overwhelmed by the sense of sovereignty of God in those who saw the Spirit at work. One does not *barter* at such a time, but abandons himself to such a Saviour.

So, you see, no formula can be found for revival. God comes in sovereign grace upon His people, in the Philippines, in America, in Congo, anytime, anywhere. Otherwise men might make merchandise out of revival blessing. Our part is to pray, and to prepare expectantly, but it is *He* who meets our *need!*

♦ REVIVAL does not result in new principles or new methods of work. The mechanics may be the same, but each relationship is transformed. Revival does not result in withdrawal from others, but in a keener awareness that we are part of the whole body of Christ and responsible for the Spirit's work in every other member.

Pure hearts are a second product of revival. When FEBIAS students visited their town after the revival, missionary Betty Honeywell wrote, "I keep thinking how wonderful and like a clean wind blowing through the place was the ministry of the sweet Spirit of God. Oh I would covet a similar working in each of the churches at home! Do ask God to send it. He is no respecter of persons."

How effective is the revival? Conservative Baptist missionary Beulah Heaton, serving on our faculty, walked into the office with a file of papers, and said,

## Harper's Great Jungle Missionary Classics

# JUNGLE PILOT

The Life and Witness of Nate Saint

By RUSSELL T. HITT  
Editor of *Eternity*

From a harum-scarum, gadget-minded boy, Nate Saint grew into the inventive genius of "Operation Auca" and one of the 20th century's most unique witnesses for Christ.

This is his story, enriched from his own diary and letters—beginning with his fabulous family, his experience in the Air Force, then his pioneering for American inventiveness and the Gospel with the Missionary Aviation Fellowship, and his martyrdom with the Ecuador five.

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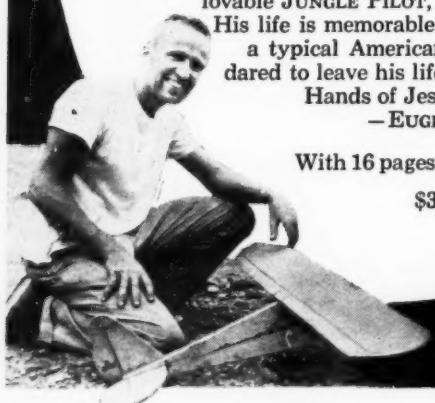
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"This is revival." She held up the file and added, "If you could have seen the papers of the students before and could see them now you would know that this is real!"

More than 25 churches in the Manila area have felt the impact in students' lives since the revival at FEBIAS, according to President Leeder. Scores of people have been saved.

Typical is the experience of Gloria, who spoke in the local church where she had her Christian service assignment. "God has convicted me of the way I have been doing His work here in Bancal," she said. Then, confessing her lack of preparation and failure, she asked their forgiveness. What followed? The Lord broke the hearts of one believer after another as they arose to their feet to pray.

♦ My last impression of my trip to the Philippines lingers. I had spent the month of February in Japan and returned to the Philippines in March—that was two months after the revival had broken out. As I walked from the campus to the guest house at 11 o'clock one night, I heard voices in the distance. As I came closer I saw that across the path was a faint light, from an extension cord outside a nipa hut.

Because of the lateness of the hour my first reaction was that there had been a calamity. Twenty or thirty people were huddled around listening as a man spoke. He was preaching from the Bible.

Revival meetings like this, I found out later, go on nightly in the barrio. Neither faculty nor students are the leaders in these meetings, but villagers who have come to know the Lord—often new babes since the revival—and who are asked by their unsaved neighbors to open the Word to them. Here certainly is the breath of the Spirit!

Young churches in the Philippines are praying that this revival may continue, sweeping America as well as the islands. Will you join them?

END

## Christ Is All

When we know Christ and want Christ, the next step is to take Christ, and let Him be to us all. He came from God to be: The Lamb of God to bear my sin, the Son of God to give me life, the Truth of God to set me right, the Power of God to keep me right, the Light of God to lead me, the Bread of God to feed me, the Word of God to hold me, the Love of God to fold me. Christ is all and in all that God may be all in all.—Selected

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Moody Monthly

September

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Phoenix Christian High School. Today, a modern plant. APA photos

## THE PLUS IN CHRISTIAN SCHOOLS

By Violet Trato Pearson

HERE they go—your children and mine—off for another year of schooling. Summer play togs discarded, well-scrubbed boys stride along in sharply creased slacks and beaming girls swish bouffant skirts as they eagerly catch up on friendships begun last year.

This fall a growing number of these boys and girls will begin the year in Christian schools—schools with Christian teachers, teaching with a Christian dedication and purpose. Many of these schools are maintained by denominational groups and form a well-established part of their overall program. But many are the result of community-wide interest on the part of Christian parents who have teamed up to provide their children with the kind of education they believe is vitally important.

♦ How and why do such schools begin? What do they accomplish? A closeup of what has taken place in Phoenix, Ariz., will provide some interesting answers.

A little more than ten years ago, a group of burdened people in Phoenix began to talk about forming a Christian school. With encouragement and advice from the National Association of Christian Schools (10201 S. State St., Chicago 28), the group took the necessary steps. It was a venture of faith. Today Phoenix Christian High School is well established with students from twenty denominations and fifty churches. Its enrollment this fall should exceed 300.

As with most Christian schools, the way has not been easy. When the sponsoring group learned that their proposed budget of \$7,000 for the first year would be wholly inadequate, the whole project was almost abandoned. Then faith won again, and the necessary forward steps were taken.

In 1949, the first twenty-seven students in the ninth and tenth grades were housed in a small building provided rent free by a local church. By 1951, sessions opened in a newly constructed \$120,000 modern school building. In the past seven years, another classroom building, an industrial arts and auto mechanics building and a gymnasium-auditorium have been added. The present structures house executive offices, classrooms, library, cafeteria, music and athletic departments and chapel, furnishings of which are comparable to those of any modern school.

For the most part, Phoenix Christian High depends on income from tuition and from a school association. Tuition last year was \$300 per student, with a 20 per cent reduction for a second student from the same family and a 30 per cent reduction for a third student. Monthly payments are permitted.

Last year PCH's school association had a membership of more than 325 persons, each of whom contributed at least one dollar per week. Members meet annually and are free to make suggestions to the board of directors. In addition to finan-

cial backing, the school has also made use of bonds and annuities.

Parents are enthusiastic in their praise of the job the school is doing. Mrs. Lyle Lusher, with two sons already graduated and a third entering the freshman class of more than ninety, is one of many who commends the academic training and Bible study.

Speaking of the school's impact on her older sons, Mrs. Lusher declares, "They have grown in grace and left school with the desire to know Christ better and to do His will." She also emphasizes the opportunities a Christian school offers for developing talents and taking part in outside activities with a sense of belonging.

The young people themselves are pleased with what the school offers. For example, Mr. and Mrs. Donald Zahn report that friends of their daughter consider her fortunate to be able to attend a Christian school. The Zahns believe that Phoenix Christian High, in providing a rounded program of activities, "has met and many times exceeded" schools as large or larger.

♦ SCHOOLS like Phoenix Christian High are one reason why the number of such institutions is growing, but there are other reasons. One is the kind of secularism which rules out all mention of God in most public schools. Another is concern over the often unwitting but nonetheless strong influence of non-

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Christian teachers. Still a third is, the disturbing content of many accepted text books.

For example, if your children's school books are typical of most, you'll probably discover in a seventh-grade general science text that evolution is taught no longer as a theory but as a fact. The philosophy of evolution is likewise woven into most of the first science books and elementary readers in the lower grades.

A careful survey of American history books may bring another shock. Try to find one reference to the Christian faith which had such an important place in the lives of the founding fathers and in such documents as the Constitution. In some American histories the Constitution is no longer taught.

If you look quite closely, you will find in certain history books—thousands of which were distributed to schools in recent years by UNESCO, educational arm of the United Nations—a child-level teaching of an ideology foreign to American history. This points to errors in home training, the "narrowness" of family spirit and loyalty to only one nation, thereby conditioning the American child for integration into a global community and ultimate world government. Shocking? Certainly, but nevertheless that is what is being taught in many of our schools.

Are our children fortified against such teaching? Some feel they are. They have the teaching of the home, the family altar, the Sunday school and church as well as other Christian contacts. But there are those who argue that children should not be shouldered with the burden of discerning truth from error. They learn what they are taught.

♦ ALONG with concern about this situation, many Christian parents point to another problem. Education, they say, should teach morality as well as knowledge. But morality must be linked with faith—and faith cannot be properly taught in tax-supported schools that serve all groups. The answer, they have come to feel, is for Christian parents to take the lead in providing their children with a truly Christian education.

That is why, across our land, numerous groups of Christians, having accepted this conclusion, have accepted also the

responsibilities which follow. Statistics are hard to find, but today the National Association of Christian Schools alone lists more than 170 established institutions as active members. Problems of finance, personnel and textbooks are being solved. The NACS is helping in terms of advice and counsel, in teacher training and placement and in many other related matters.

What of the arguments advanced by those who say that Christian schools are not the answer? Christian schools cost money, they point out. And such schools are likely to result in "hot-house" Christians, ill-adjusted to life in the world.

## DO YOU KNOW HOW . . .

... to make money work for God? Watch for next month's special article by businessman Kenneth Keyes in the October MOODY MONTHLY, the

Doorways to Service Special Issue

Moreover, they say, public schools need the influence of Christian students.

Like others who feel that Christian schools are vital, Dr. Mark Fakkema, director of NACS, feels that such issues are not the real problems. The so-called burden of finance, he says, shrinks when one considers that the cost of Christian education amounts to about five cents per dollar of income of those who comprise the Christian community. This five cents, he adds, compares with the more than thirty cents per dollar of income which government statistics say the average American family spends for luxury and waste.

Dr. Fakkema is confident that Christian schools are not producing weak or maladjusted Christians. On the contrary, he says, the tendency is for the Christian student in the secular school to weaken before the weight of worldly influence. And he adds that Christian schools conserve rather than eliminate a needed source of witness.

"We do not rush our boys to the battlefield until we have given them boot training," Dr. Fakkema says. "The Christian school is the boot training camp for future Christian soldiers."

Yes, there they go—your children and mine—preparing for a life. May it be a Christian preparation for more and more of them each year. END

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*The final Sydney Showground meeting broke all Crusade attendance records—150,000 persons. The response to the invitation was 5,648 inquirers—2,000 of whom came forward in the adjoining Cricket Ground.*



# To God Be The Glory

## The Very Rev. Dr. S. Barton Babbage

*Dean of St. Paul's Cathedral, Melbourne*

In Melbourne we were both humbled and exalted—humbled by the response and exalted by the results. Night by night people from every walk of life—from the highest to the lowest—gave themselves either by commitment to Christ or by rededication.

It has been a high privilege and an unforgettable experience to have been able to share in this evangelistic adventure. The ministry of Billy Graham we have appreciated more than we can say. To his burning sincerity, contagious faith and personal charm he adds an utter devotion to Christ. We pray that the blessing of God may continue to abide on his ministry.

## The Rt. Rev. R. C. Kerle

*Bishop Coadjutor*

*The Church of England*

*The Diocese of Sydney*

My whole life has been greatly enriched by my participation in the Crusades in Australia. Never again could I doubt that the Gospel is the "Power of God," nor that men's lives can be changed through "the foolishness of preaching."

Throughout this Commonwealth the majority of ministers of all Churches participated. It has been the greatest act of mutual witness in the history of this nation; and, either directly or indirectly through land-line relays, thousands of congregations have received deep spiritual blessing.

We have discovered the existence of a real spiritual hunger and we are encouraged to preach Christ crucified with a new confidence.

The spirit and message of the Crusades will continue in the thousands of Churches who have been benefited beyond measure during the Crusade days, and in the lives of the multiplied thousands of individuals who have found a new meaning to life through faith in Jesus Christ.

As the Churches and Christians of Australia take up the task we firmly believe this is not the end, but the beginning of a great new day for the cause of Christ here in this land.

## The Rev. Dr. A. H. Wood

*President-General of the Methodist Church in Australasia*

The Graham Crusade has been the most remarkable religious event in this generation in Australia. The numbers attending the meetings night after night have been one amazing evidence of success.

The many thousands who have responded in each city have given the churches an opportunity which they have not known before.

The Methodist Church has whole-heartedly co-operated and as its official head I pay the heartiest tribute for what we have seen and experienced. To God be the glory!

## The Rt. Rev. Marcus Loane

*Bishop Coadjutor*

*The Anglican Church*

*The Diocese of Sydney*

Sydney has never been so widely or deeply stirred as it has been during this Crusade. The many thousands who have crowded the meetings at the Showground and who have responded to the invitation at every meeting have revealed a spiritual hunger which was scarcely suspected. There is perhaps hardly a Church in the metropolitan area which is not now rejoicing in those who have declared themselves willing to put their trust in Christ and receive Him as their Lord and Savior.

The Crusade has unified all the Churches in a fellowship which has proved more real and effective than we have ever known.

## The Rev. Gordon Powell

*Minister of St. Stephen's Presbyterian Church*

Sydney is a pleasure-loving city. Its people have been described as amiable pagans. Its church people have always had a struggle and too often been weak and defeated. What a difference there is now! There is a spirit of gaiety and confidence amongst the church people. Morale is at an all time high and all the city is talking religion and the churches, working joyfully together, feel a new strength. We believe it is the beginning of the first big revival in our history. God has done great things whereof we are glad.

## The Rev. Alan Walker

*Minister of the Central Methodist Mission*

Only the Spirit of God, the Christian Gospel and a Christian preacher could have produced this miracle. Here we have seen welling up the need of this great city. A deep yearning for God often lies buried beneath the materialism, the sophistication, the sin of our lives. Here it has broken through in these days. Here we have seen God from His side breaking through to us. Life for many of us will never be the same again. Lives have been changed, homes reunited, churches quickened. Humbly, gratefully, we acknowledge the goodness of God.

## The Rev. Dr. E. H. Watson

*Director of the Department of Evangelism*

*The Baptist Union of the State of N.S.W.*

None of us imagined that we would ever see the day when thousands upon thousands of our fellow citizens would openly declare their faith in Jesus Christ. People from all walks of life have been ready to declare without embarrassment their readiness to allow God to come into their lives. The Crusade that has been held in Sydney is now to be written into the history of our nation, and will be written, many of us believe, as the greatest event in the religious life of the country.

## The Rev. R. F. Clement

*Minister of the Central Methodist Church, Auckland*

Almost every Church reports new members in its fellowship, and more important, a deepening of the spiritual life of many who belonged before. To assess the magnitude of the impact of the Crusade we should be required to attempt to measure spiritual values which would be impossible. Certain it is that something of immense spiritual significance has happened in many Churches and Christian people in Auckland for which we thank God.

## The Rev. Roland Hart

*President, Canterbury Baptist Association*

The continuing impact of the Crusade is being seen first in the increased congregations of Churches of all denominations; secondly, in the fact that there is now in every Church a spearhead of trained and confident Christian workers. We are now confronted with an opportunity such as we have never known in this country.

THE **Billy Graham** EVANGELISTIC ASSOCIATION

P.O. Box 779, Minneapolis 40, Minnesota

# ... let's put purpose in our

By Wayne Christianson



**I**MAGINE yourself this fall a stranger in a strange town with school about to begin. Comes the first week of September and you leave your youngsters at the neat, brick school two blocks away and drive away with no misgivings.

But your peace of mind soon fades when you learn that the new school is not quite all you thought. You express your fears to a neighbor.

"Oh, folks here don't take school too seriously," he tells you. "Sure, kids have to go to school," he adds, "but who worries about home work and grades? They'll learn enough. And kids here always get promoted!"

This word of comfort keeps you awake all night. By morning you've made up your mind. You're going to visit school.

There, unfortunately, you find that what your neighbor said is true. No one but you seems worried about how much your youngsters learn. Yes, there are textbooks—for classroom use. Aside from these, the teachers' aims seem vague indeed. No one seems to know whether Jerry is up to par in reading or whether Janet should bear down on her multiplication tables. Exams? Report cards? No one bothers about them in this school.

Could a situation like this really exist? Probably not in our land of supervised public education. But something very much like it is actually taking place year after year in the majority of our Sunday schools.

♦ TAKE a careful look at what goes on in your own Sunday school next Sunday,

and unless it is one of the relatively few exceptions, you will be forced to one conclusion. The Sunday school is doing a wonderful work—but doing it in an utterly aimless way.

There is no question but that the Sunday school is moulding lives, largely because it has enlisted faithful, praying Christians in the task of gathering individuals of all ages and exposing them to the Word of God and the power of the Holy Spirit. Some are being saved, many are being guided, and all are being encouraged to live the Christian life. All this is fine, but it should not blind us to the fact that in doing this wonderful work the average Sunday school is content to jog along with a lack of purpose and vigor which we would not tolerate



for a moment in our public schools.

Most churches frankly look to their Sunday schools to shoulder the load of teaching among their memberships. But the average Sunday school is uncertain about what is an adequate curriculum, is largely indifferent as to whether or not the individual "pupil" learns or stagnates, and promotes its members regardless of whether or not any real learning has been accomplished.

These facts are so well known that it is hardly necessary to document them. By and large, the problem of providing a curriculum which will give the Sunday school pupil step-by-step teaching in the Bible has been surrendered to the publishers of lesson quarterlies. This in some respects is a step forward since the quarterly makers are giving careful attention to this problem. Usually it means, however, that a change in publisher involves a change of curriculum affecting every person in the Sunday school.

It is a small wonder that the typical "pupil" does not take the Sunday school's teaching efforts very seriously. He does

not expect to master what he is covering or build on his knowledge from month to month—and he is seldom disappointed. He may receive a devotional thought now and then along the way and even some spiritual applications. These are valuable, but they should not hide the fact that the Sunday school is in need of a more clear-cut curriculum, that it needs to face the task of teaching the Word of God as a whole and that it should challenge individual interest and effort in a way that it does not now do.

In view of this situation, it should be no surprise that those trained in Sunday schools are not well taught. For example, there was the survey taken a few years ago among 281 incoming college students, two-thirds of whom said they had regularly attended Sunday school. Of this group 79 per cent did not know the name of the tax collector who became a disciple, 74 per cent could not even name the father of Joseph and his brethren, and 70 per cent did not know in which book of the Bible to look for the Ten Commandments. Hard as it is to believe, 65 per cent failed to identify "the famous wise man of the Old Testament!"

Some may argue that the Sunday school cannot expect to carry out a purposeful teaching program. One hour or



even an hour-and-a-half is too short a time. The handicap of using volunteer workers is too great. And the necessity for depending on interest to prompt voluntary attendance and lesson preparation all put the Sunday school at too great a disadvantage.

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# Unaimless Sunday Schools!

These are very real difficulties, certainly, but no one of them is insurmountable. This is being proved by Sunday schools which are operating successfully with respect to these problems.

♦ At least three basic needs must be met if our Sunday schools are to become the more effective instruments they should be. First, there is the need for trained leadership. In addition to all-



important spiritual qualifications, these leaders will need to know how to put others to work. They will need to know how to assign duties, how to help those under them to become more effective, how to arouse enthusiasm, and how constantly to keep checking up on results. Such leaders will recognize the necessity of a training program, not only for teachers but for other Sunday school workers. They will be keenly aware of the value of morale.

The second need is for vision. In every Sunday school some one or two persons at least must have a concept of what his Sunday school can be. Remember, the great majority of us who are trying to do Sunday school work have never had the advantage of seeing how an effective, purposeful Sunday school works.

This is one of the great values of the National Sunday School Conventions held annually (three this year\*) by the National Sunday School Association. Such conventions make it possible for busy Sunday school workers, who are normally walled up in a local situation, to learn what other schools are doing. Inevitably convention goers make the discovery that some Sunday schools are effective, smoothly functioning organi-

zations—that it can be done! At the same time the convention provides down-to-earth help in various aspects of Sunday school work through its many workshops. As a result they go back home with a mental blueprint of the kind of Sunday school theirs may well become as well as with some idea of the practical steps they need to take.

♦ THE third need which must be met—and in some respects this is the most important—is the need for definite goals



and standards. As evangelicals we should know what it takes to make a Sunday school program truly effective. To that end we believe it would be valuable to set up standards of accreditation for Sunday schools such as those established by the National Sunday School Association. This is suggested not with any idea of coercing a local group to comply with standards others have established. Instead the thought is that the individual church, if it wishes, may lay hold of these standards to measure the effectiveness of its own school and decide how it can be improved.

By the same token, a limited number of standard, comprehensive examinations might be made available by some central agency for those who wish to test the progress of their Sunday school pupils in certain subjects. Such tests would be comparable to the Regents' examinations given in New York State except that they would be for voluntary use. Standard tests for qualifying teachers might also be of value.

Some will feel that even occasional tests are out of place in the Sunday school. But why? We do not hesitate to make use of tests to qualify students for college entrance, for government service, for drivers' licenses. Why should the Sunday school hesitate to put itself on the gold standard of achievement as well?

Finally, the Sunday school should establish specific goals and standards for each teacher and department within the school. Before the year begins, each worker should know exactly what he is to accomplish. At the close of the year, a check should be made to see whether that goal was met.

This might lead to an achievement day when Sunday school pupils report on what they have learned during the year. Certainly it should mean a specific report on the work of the Sunday school as a whole. How many have been enlisted; how many have dropped out; how many have completed prescribed work; how many have made professions of faith; how many have identified themselves with the church as active members—does your Sunday School have the answers to such questions now? It could and should if it is to do an effective job.

♦ It is within the power of the Sunday school to strengthen the entire church by giving its members more adequate instruction. It can reduce or almost end the drop-out of those who now seem to feel that Sunday school is not worth the effort. It can attract and challenge outsiders who at present are uninterested in its program. It will reduce the church's tragic loss of uninstructed Christians through the pull of cults, the snare of various temptations, through worldliness or simple malnutrition.

Next Sunday, no doubt, you'll go to Sunday school. You'll thank God, perhaps, for all it is and all it means to you who attend. You'll enjoy the songs, the lesson time, the fellowship. But along with this, perhaps, you'll have a new sense of the needs in your own Sunday school. And perhaps you'll be increasingly uncomfortable about each one until your Sunday school is as good as you know in your heart it can be. END

*This article by the Executive Editor of MOODY MONTHLY is being distributed by the National Sunday School Association in observance of National Sunday School Week, September 27-October 4.*

\*San Jose, California, Oct. 7-9; Atlanta, Georgia, Oct. 21-23; Columbus, Ohio, Nov. 11-13.



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# STUDIES IN SECOND PETER

Part III: II Peter 2:1-11

## False Prophets—Past and Present

By S. Maxwell Coder

UR verses for study this month may be divided into three parts. First there is the prophecy of false teachers within the Church, verses 1-3. Next come three brief histories of the godly and the unjust in the past, verses 4-8, and finally a statement regarding the godly and the unjust in the present, verses 9-11.

History repeats itself. There were false prophets among the people in Old Testament days, and there would be false teachers among the people of God during the history of the Church. Thus declared the Spirit of prophecy through Peter.

What can we learn from this reference to false prophets in Israel? The comparison between these men and false teachers in the Church must be here for a reason. It may be suggested that the Holy Spirit intends that we should examine the Old Testament Scriptures for light on the characteristics of the men of whom Peter writes. This is beyond the scope of these studies, but it will be instructive to mention some of the outstanding truths found written about the false prophets of long ago.

Sometimes the false prophets outnumbered the faithful men of God, as in the day when Elijah stood up against 850 of them in the conflict on Mt. Carmel (I Kings 18:19). Seeking to please men, they spoke only of pleasant things (I Kings 22:6, 12). This they did for money (Micah 3:11). Their lying words led men on to destruction (Isa. 9:16). Never sent by God, they will be judged by God (Jer. 14:14, 15). God's people were warned not to hearken to them (Deut. 13:1-3).

If these things were true in other days, they are going to be true in our day. We must not make the mistake of thinking that a majority of religious leaders is necessarily right, nor that they speak God's message. A man who never offends

his hearers with disturbing and unpleasant truth from God is suspect, especially if money is somewhere in the picture.

If preaching does not unfold the riches of God's revealed Word, the preacher has not been sent by God, and he will never turn his hearers from the broad way that leads to destruction. The admonition of Proverbs 19:27 applies equally to false prophets and false teachers, "Cease, my son, to hear the instruction that causeth to err from the words of knowledge."

"Beware of false prophets, which come to you in sheep's clothing," warned the Lord Jesus in Matthew 7:15. The Apostle Paul wrote, "I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Rom. 16:17, 18).

There are a number of faithful warnings like these in the New Testament. Paul knew that after he left his pastorate in Ephesus, grievous wolves would enter in among the Christians, not sparing the flock. "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:29, 30). Jude 4 similarly warns that such persons would come in unobserved among true believers.

If we wonder what motivates men to do this, despite the clear teachings God has given, we can find the explanation in I Timothy 4:1. Alongside the truth that the Holy Spirit is in the world, we must place the further revelation that there are lying spirits abroad. Those who depart from the faith give heed to seducing spirits and doctrines of demons. Those who want to remain faithful to the truth of God must keep close to His Word.

The "damnable heresies" or destruc-

tive false teachings brought in by these men will include (v. 1) even the denial of the Lord who bought them. Let us be careful here to notice exactly what Peter is saying. He is not speaking of the Lord who *saved* these false teachers, but of the Lord who *bought* them. It is clear from Matthew 13:44 that Christ bought the field which is the world (v. 38), so that all men are bought with the purchase price of His blood. However, all men do not accept eternal life from His hand. "While we were yet sinners, Christ died for us" (Rom. 5:8), but unless we are justified by accepting Him, we shall not be saved from wrath (v. 9).

For the encouragement of true believers, the language of this epistle makes it clear that the evil men of whom it speaks were never born again "by the word of God, which liveth and abideth forever" (I Pet. 1:23). The closing verse of the chapter now before us refers to such persons as dogs and pigs. They never experienced a change of nature. They are not called sheep who belong to the Good Shepherd. As the Apostle Paul said, they are "enemies of the cross of Christ, whose end is destruction" (Phil. 3:18, 19).

Peter's language is couched in similar terms. False teachers will "bring upon themselves swift destruction," that is, speedy and unexpected judgment. God will be their final judge, but they will have brought their tragic fate upon themselves.

Peter's prophecy goes on to announce that "many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of," (v. 2). This reminds us of Christ's words in Matthew 7:13. Many go in at the wide gate, to enter upon the broad way that leadeth to destruction. Few there be that find the narrow way leading to life eternal, "the way of truth" mentioned by Peter.

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Perhaps in your own experience you have seen more than one fulfillment of these words. False teachers cause the true way to be evil spoken of.

Verse 3 states that such men are covetous; their speeches are insincere; they deal in the souls of men like so much merchandise; their future judgment is decreed by the sentence of God. Their damnation or, more literally, their destruction, like a crouching lion, is awake and ready to seize them.

♦ THE apostle now selects three historical proofs from the Old Testament to demonstrate that God will assuredly punish such wicked men. He refers to the angels that sinned (v.4), the flood of Noah (v. 5) and the overthrow of Sodom and Gomorrah.

Each of these passages contains a new revelation, a detail not found in the Old Testament Scripture. The teaching of verses 4-9 is, in brief, that God did not spare sinning angels but judged them. He spared not the old world but saved Noah and his family. He spared not Sodom but saved Lot and his family. Therefore He knows how to deliver the godly and to reserve the unjust for punishment. He also knows how to deliver His people from false teachers.

Who were these angels who sinned? No one can be dogmatic on the basis of this one verse. Some think they are the devil's angels of Matthew 25:41, but Revelation 12:7 reveals that these are free to fight the holy angels in heaven and that they will be cast out of heaven into the earth after their defeat. Such an interpretation is difficult to reconcile with the verse now before us, which states that the sinning angels are bound until the day of judgment.

It has therefore been widely held that Peter is speaking of another group of angels, perhaps of those whom the early church and the ancient Jews thought were involved in the wickedness of Genesis 6:1-5. Peter uses the word *Tartarus*, found nowhere else in the New Testament, but in common usage among the people of his time to describe a place of confinement beneath the earth. In Homer, *Tartarus* was the prison of the Titans, or giants, who rebelled against Zeus. Josephus, the Jewish historian, spoke of the oldest heathen gods as fettered in *Tartarus*.

Peter's use of the word may be said to demonstrate that there actually is such a place, even though the origin of the name is lost in the mists of antiquity. He uses it as a verb, properly rendered literally, "God . . . thrust them down to *Tartarus*," or, "God . . . *Tartarused* them," or as we might say today, jailed them.

Another remarkable word is found here, translated "chains" in our King James version. In the original it is



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seirois, a subterranean pit or cavern in which grain was stored.

The word "delivered" conveys the idea of committing to prison. We therefore are given to understand that there is a dark cavern somewhere beneath our feet, into which God cast the angels who sinned, at some unknown time before the flood. In this pit, called *Tartarus*, they now await future judgment.

Angels are greater in power and might than men. If they have been judged so severely, without hope of pardon and if for thousands of years they have been confined to some dark cave because of sin, how can false teachers hope to escape the righteous judgment of God? Yet, the next verses do offer hope to sinful men who trust God.

♦ ALTHOUGH it is written in verse 5 that God spared not the old world, we are reminded at once that He saved "Noah with seven others" (ASV), which is the best translation of the Greek idiom. It is remarkable that whereas there is no reference to any of the fallen angels being delivered from judgment, the record of the flood which destroyed the ungodly is interrupted to speak of the salvation of Noah and his family. Here, surely, is hope that men may find favor with God and escape His wrath as did the patriarch. And is there not also reason to believe from this verse that God is interested in our loved ones as well as ourselves? It is clear that God made provision for the salvation of the patriarch's family.

Only in this passage, in all the Bible, do we learn that Noah was a preacher of righteousness during the days before the flood. However, Josephus, in his *Antiquities of the Jews*, tells us that there was a Jewish tradition that Noah was a preacher. He wrote, "Noah, being grieved at the things which were done by them and being displeased at their counsels, urged them to change for the better their thoughts and actions. But seeing that they did not yield, but were mightily mastered by the pleasure of evil, fearing lest they should kill him, he departed from the land with his wife and his sons and the women whom they had married." In the Midrash is also found the statement "There rose up a herald for God in the age of the deluge: that was Noah."



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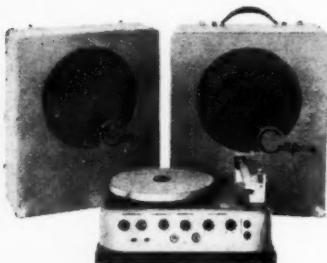
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The world of the ungodly perished, but "few, that is, eight souls were saved" (I Pet. 3:20). The spirit of God seems to emphasize in several passages the smallness of the number who are saved as compared with the number who are lost. Emphasis is also placed upon the contrast between the righteousness of Noah and the ungodliness of those who perished. God's word to him at the time of the flood was, "Come thou and all thy house into the ark; for thee I have seen righteous before me in this generation" (Gen. 7:1).

It is a sad commentary upon the preaching of Noah that only his immediate family were saved, for it is recorded in Genesis 5:30, "Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters." Noah's brothers and sisters perished in the flood, as far as we know.

♦ PETER now condenses into verses 6-8 the record of the destruction of Sodom and Gomorrah. Again we see the pattern of truth established in verse 5. Thriving cities, because of their sin, were turned into ashes, being condemned with an overthrow, which is literally, in the Greek, with a catastrophe. God intervened and made them an example to other ungodly people who should live after them.

Geologists have concluded, from an examination of the area at the south end of the Dead Sea where Sodom once stood, that a natural cataclysm took place there in the ancient past, and archaeologists have found it coincided with the time of Sodom's overthrow. There was in those days an underground pool of oil, undoubtedly associated with a tremendous accumulation of natural gas. Somehow the pool exploded, throwing burning oil and sulphur high into the air. This fell on the cities of the plain, burying them and reducing them to ashes.

Large quantities of salt, native to the region, were also blown high into the air as the valley floor rose into the sky. For centuries afterward high drifts of salt were seen in the area, likened by travellers to the "pillar" of salt which engulfed Lot's wife as she turned back toward the condemned city.

Here is a new revelation about Lot. Peter calls him a righteous man whose soul was distressed at the wickedness of the people among whom he had chosen to live. The Genesis record makes it clear that he did make one protest against the actions of his neighbors in Sodom, and that he tried to persuade his sons-in-law to leave the city after it had been condemned. His testimony was of no value, for "he seemed as one that mocked unto his sons-in-law" (Gen. 19:14). But the Old Testament account does not tell us that Lot was righteous.

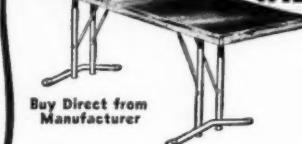


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Noah was a man who walked with God. Lot was a man whose life, except for this one favorable word, would hardly be considered worthy of a child of God. Yet both were saved from judgment by divine intervention. Surely we dare not presume to judge carnal Christians to be lost on the basis of their lack of conformity to the high standards of a Noah who pleased God with his life. It was Abraham's prayer which prevailed to save Lot from the overthrow of the city (Gen. 19:29), and Abraham, rather than Lot, is referred to as the father of the faithful. Nevertheless, Lot was saved.

Who knows how many will be saved from among our loved ones and friends on the basis of a faith so feeble that we might not be able to detect it? Who knows how many, like Lot's wife, will be thought safe because of their constant association with the righteous, but who will perish because in their hearts they turned back from the deliverance proffered by the Lord? It is for them better to be like Lot—saved, yet so as by fire (I Cor. 3:15)—than to turn from the way of righteousness made known to them, and, like Lot's wife, be lost.

\* THE third division of this part of chapter 2 is a statement regarding the godly and the unjust in the present time, verses 9 and 10. What is Peter's grand conclusion to the brief histories he has taken from the Old Testament Scriptures? God delivered Noah and his family from the judgment of the flood, and He saved Lot and his family from the destruction of Sodom. *Therefore*, He knows how to deliver the godly out of temptation and to keep the unrighteous under punishment unto the day of judgment.

Are you sore pressed, child of God, by many trials and testings? God can and will deliver you. He purposes only to bring to pass in you some needed experience of His love and grace. Remember I Peter 1:6: "now for a season if need be, ye are in heaviness through manifold temptations"—or trials. It is only for a season and only if need be. He lets us suffer "for our profit, that we might be partakers of his holiness" (Heb. 12:10). Afterward there is yielded "the peaceable fruit of righteousness unto them that are exercised thereby" (Heb. 12:11).

Three outstanding characteristics of the men of whom the apostle writes are given in verse 10. Who are reserved unto the day of judgment to be punished? Chiefly those who walk after the flesh in the lust of uncleanness, who despise government and who speak evil of dignities. We might not select this particular list of sins as especially deserving of punishment, but these three are important in God's sight. They reappear in Jude 8, "these filthy dreamers defile

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the flesh, despise dominion and speak evil of dignities."

Here are three expressions telling us what such men do. The words presumptuous and self-willed, appearing within the same verse, help us to understand why they do such things. The term presumptuous is peculiar to Peter. It pictures bold, daring, audacious or insolent men, so proud in their self-confidence that they live in complete disregard of men and God. "Self-willed" could be translated, "self-loving," for the word is made up of two Greek terms, "to delight in," and "self."

Because of these characteristics, such men indulge and defile their flesh. They despise and resent the government of God and the restraints of society. They fear not to speak evil of dignities, whether these be powers ruling in heaven, over the nations of earth, within the Church or in the unseen world of spirits. Nothing is sacred to them or safe from their wicked tongues.

We cannot examine each expression in II Peter, but it may be profitable to pause here and ask a question regarding Peter's revelation that false teachers within the professing Church will "despise government." Who are the men within the Church today who want to see our free society become a welfare state, our constitution replaced by something else? They are not holy men of God who honor the Scriptures, who therefore respect those in places of authority.

Instead, they are false teachers who are better known for their interference in secular affairs than for their holiness of life. They presume to tell other men how they should think and act and be governed. They are self-willed to the point that they dare to speak out against the authority of the Word of God, and they even deny the Lord who bought them. Any threat to America, which comes from within the professing Church today, does not come from those who love the Bible. It comes from those who arrogantly set aside its authority. END

Next month Dr. Coder writes on "False Teachers—What They are Like," the fourth study in this series on II Peter.

## "Wait, I Say, on the Lord"

Psalm 27:14

You can make the clock strike before the hour by putting your own hands on it, but it will strike wrong. You can tear the rose bud open before its time, but you will mar the beauty of the rose. So we may spoil many a gift or blessing which God is preparing for us by our own eager haste. He is weaving our lives and has a perfect plan for each. Don't pull at the threads.—Selected

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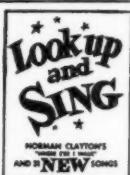
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# IN THE STUDY

## ***Napoleon as a Prototype Of Antichrist***

I have recently acquired a volume which has become very scarce, *Addresses of the International Prophetic Conference Held December 10-15, 1901, in the Clarendon Street Baptist Church, Boston, Mass.* This volume cannot compare in importance to that great series of addresses edited by Nathaniel West as *Pre-millennial Essays, Messages Delivered at the First American Bible and Prophetic Conference Held in the Church of the Holy Nativity, New York, in the Fall of 1878*; nor can it compare with the epochal Prophetic Conference held at Moody Bible Institute in February, 1914, the addresses of which were printed in *The Coming and Kingdom of Christ*. Still, there are three or four items here worthy of note, and I know that some who read these columns try to accumulate references to the literature of significant prophetic subjects.

Most of the speakers at the conference were outstanding Baptist ministers at that time: Dr. A. C. Dixon, President E. Y. Mullins, Dr. Len G. Broughton. Here also are addresses by Dr. A. T. Piereson, President William G. Moorehead, Dr. W. J. Erdman, etc. The pastor of the Clarendon Street Baptist Church at that time was Dr. Emery W. Hunt.

Apparently it was thought that from this conference a number of other similar conferences would be inaugurated, for a resolution was passed which in part read as follows: "Inasmuch as the blessed hope of the coming of our Lord is rapidly increasing as a doctrinal belief and working force in the different branches of the Evangelical Church throughout the world, we esteem it desirable to appoint the brethren herein-after named as a committee, with general headquarters at Philadelphia, to conduct correspondence with individuals and churches and arrange for similar conferences in different localities wherever suitable openings may present them.

Correspondence relative to "In the Study" should be addressed to Dr. Wilbur M. Smith, Fuller Theological Seminary, 135 N. Oakland, Pasadena, Calif.

September, 1959

selves." As far as I know, this expectation was not fulfilled.

The volume contains a superb treatment of Acts 15:13-18 by Dr. Moorehead (pp. 38-45), a helpful discussion of the difficult passage in the Olivet Discourse, Matthew 24:34 (pp. 89-92), and a long exposition of Revelation 19:10 (pp. 114-116). What I particularly want to direct attention to here, however, is an extended statement on Napoleon Bonaparte as a prototype of Antichrist, a subject which once produced a large literature, but about which little is said today.

This quotation is from the writings of the famous French historian Pierre Lamfrey (1828-1877), whose monumental *History of Napoleon I* was published in five volumes, over a period of nine years. Elected to the National Assembly, he was made a life senator in 1875.

♦ "NAPOLEON wished to restore the Roman Empire in the precise manner in which it is predicted that Antichrist will restore it. On the 2nd of December, 1804, he caused himself to be crowned emperor of the French at Notre Dame, the ceremony being performed by Pope Pius VIII, whom he had induced to visit Paris for that purpose. His idea of his empire is revealed in the fact that he had procured the iron crown of Charlemagne for the coronation, although at that time a large portion of the dominions of Charlemagne owned allegiance to the Emperor of Austria. But in 1806 he made use of his victory at Austerlitz to wrest these provinces from the protectorate of Austria, and to unite them to his own sway under the title of the Confederation of the Rhine. At the same time he was arranging to establish some of his brothers and generals as vassal kings over other countries of Europe. His intentions in so doing are thus explained by one of his latest biographers:

"Thus far, then, Napoleon aimed at the restoration of the Western Empire in the form in which Antichrist will hereafter affect it, that of confederated kingdoms under himself as emperor. In a dis-

patch to the Pope during the same year he thus expresses himself: "Your holiness is the sovereign of Rome, but I am her emperor." In 1809 he annexed the Papal States, and styled Rome the second city of the empire; and in 1811 he chose the title of King of Rome for his infant son . . .

"The principal reason which directed the mighty conqueror to Moscow instead of St. Petersburg was the secret project which he entertained of turning his victorious arms, after the subjugation of the Muscovites, to the Southward, and placing on his brow the diadem of the Eastern Empire.

"This project he had in view from very early times, and is said, when only a subaltern officer of artillery, to have nourished the hope of being *king of Jerusalem*. Strange that he should have wished for that which heathen soothsayers predicted as the destiny of Nero. Satan will never rest until he has insulted and profaned the city of the Great King by making it the throne of the Beast. And at last he will succeed; but his success will fill up the measure of his iniquities . . .

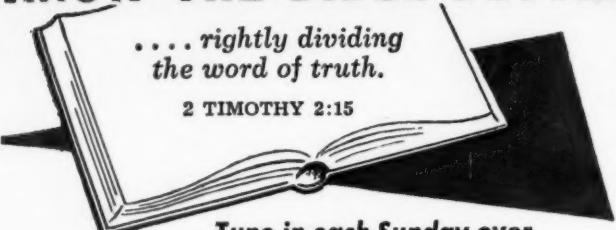
"Napoleon made overtures to the Jews, and took them, to some extent, under his protection. In July, 1806, he invited them to hold their Sanhedrin in Paris; and in March, 1807, seventy-one doctors and leading men of the nation assembled in that city, and formed themselves into a national council, the like of which had not been held for more than seventeen hundred years—not, indeed, since the destruction of Jerusalem by Titus. The immediate cause of his interest in them may, no doubt, be found in his desire to conciliate the wealthy Jews of Old Prussia, Poland, and the southern provinces of Russia. But they looked upon him as their deliverer, and styled him "the Lord's anointed Cyrus"; and since we know his designs in regard to the East, we may be quite sure that he had also some ulterior plan for utilizing them in their own country.

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phemy. When he was in Egypt he openly regretted that he could not, like Alexander, give himself out to be the son of Jupiter Ammon. But what he could do he did, as may be seen by the following proclamation, issued after the suppression of a revolt at Cairo:

“Sheiks, Ulemas, Orators of the Mosque, teach the people that those who become my enemies shall have no refuge in this world or the next. Is there any one so blind as not to see that I am the Man of Destiny? Make the people understand that from the beginning of time it was ordained that, having destroyed the enemies of Islam, and vanquished the Cross, I should come from the distant parts of the West to accomplish my destined task. Show them that in twenty passages of the Koran my coming is foretold.”

♦ “THROUGHOUT the whole of his career he showed a desire to be considered something more than human, and while many of the addresses presented to him recognized him as a sort of divinity, it is not on record that he ever imitated the noble conduct of Canute. On the contrary, he excused many unscrupulous and outrageous proceedings by the assertion that he was acting as the arm of God; he loved to be addressed by the title of Votre Providence; and Lamfey, after quoting one of his letters to the Pope, remarks: “These singular expressions show that Napoleon already considered himself as something more than the Pope's suzerain; for he went nearly so far as to dispute with him his title of Vicar of God.”

“In the hall in which the Sanhedrin met at Paris, the cipher of Napoleon's name and that of Josephine's were blended with the name of God, and placed over the Ark of the Covenant! But a still more fearful instance of blasphemy is given by Madame de Remusat in her *Memoirs*:

“Some years later, at another *réveil* given by the city of Paris to the emperor, the repertory of inscriptions being exhausted, a brilliant device was resorted to. Over the throne which he was to occupy were placed, in letters of gold, the following words from the Holy Scriptures: 'I Am That I Am.' And no one seemed to be scandalized!”

“Surely the miserable man, by permitting so appalling a crime, denied both the Father and the Son, and showed a disposition to exalt himself above all that is called God, or that is worshipped.” (Pember: *The Great Prophecies*. Edition 1881, pp. 125-133.)

## Meditating Upon The Heavens Above Us

I have never seen a full, analytical outline of all the references to *heaven* and *heavens* in the Word of God—a sub-

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ject that has infinite possibilities because of the many different ways in which the word is used in Scripture.

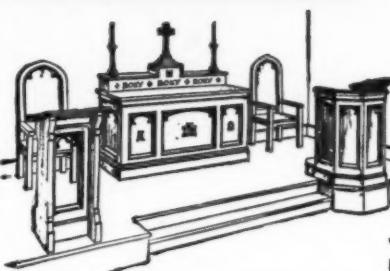
In the Greek New Testament, the word invariably translated *heavens* (even the word rendered *sky* in Matt. 16:2, 3 and Luke 12:56) is *ouranos*, from the root of which comes our *uranium*. This occurs 280 times in the New Testament. In the Old Testament the word *heavens* occurs 330 times in our English version. Generally it is the translation of the Hebrew *raqia*, meaning *expanse*.

In this so-called space age, I am afraid that we are increasingly prone to think that of the vast spaces which the naked eye cannot see, while forgetting the exquisite beauties of the sky, the firmament immediately above us. The Psalmist says, "Let the heavens and the earth praise him" (69:34), and again, "The heavens declare the glory of God; and the firmament sheweth his handiwork" (19:1). (For some reason, no doubt through oversight, this familiar verse has been dropped from the references to the heavens in *Young's Exhaustive Concordance*.)

I think my readers will appreciate, especially at this time, the wonderful words of John Ruskin at the beginning of his chapter, "Of the Open Sky," in the first volume of his once famous and still worthwhile *Modern Painters*.

"It is strange how little in general people know about the sky. It is the part of creation in which nature has done more for the sake of pleasing man, more for the sole and evident purpose of talking to him and teaching him, than in any other of her works, and it is just the part in which we least attend to her. There are not many of her other works in which some more material or essential purpose than the mere pleasing of man is not answered by every part of their organization; but every essential purpose of the sky might, so far as we know, be answered, if once in three days, or thereabouts, a great ugly black rain cloud were brought up over the blue, and everything well watered, and so all left blue again till the next time, with perhaps a film of morning and evening mist for dew. And instead of this, there is not a moment of any day of our lives, when nature is not producing scene after scene, picture after picture, glory after glory, and working still upon such exquisite and constant principles of the most perfect beauty, that it is quite certain it is all done for us, and intended for our perpetual pleasure . . . The sky is for all; bright as it is, it is not 'too bright, nor good, for human nature's daily food'; it is fitted in all its functions for the perpetual comfort and exalting of the heart, for soothing it and purifying it from its dross and dust. Sometimes gentle, sometimes capricious, sometimes awful, never the same for two moments to-

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by bill pearce



\* Life is chock-full of incongruities, like butterflies coming from caterpillars and such like. And here's another: teachers, business men, physicians, secretaries, laborers, salesmen, all getting together because they enjoy singing . . . and coming up with a great sound like this: THE MITZELE LT CHOIR: O SING UNTO THE LORD (Christian Faith Recordings, MC-4021; also available in Stereo-111). It is a well-done piece of choral singing.

There are sixty-five voices singing the great music of the church. Things like *Jesu, Joy of Man's Desiring*, *For All the Saints*, *Coventry Carol*, *The Omnipotence* and *Father Most Holy* are on the first side. On the reverse side, among others, are *Rejoice, Ye Pure in Heart*, *Break Forth, O Beauteous Light* and the *Hallelujah Chorus* (Handel's *Messiah*).

The enthusiasm of its director, H. Vincent Mitzelfelt, can be felt and heard in the power and faster than usual tempos of most of the selections. One of the outstanding elements of this singing is its life. The effect is joyful, alive and full. The words for the most part are discernable. The musicianship and choral sound are excellent. This group bears a resemblance to the Robert Shaw Chorale in general sound.

About the only negative thing I have to say concerns the technical department. The engineer seemed quite anxious to cut out the live echo carryover at the conclusion of certain numbers, for instance, *For All the Saints*. This rendition incidentally is one of the most clean-cut, forceful and effective treatments of this number I've heard. I certainly wouldn't want to hear it faster, though.

The director is a senior medical student who conducts this project in his spare time. He has an uncanny ability to impart intensity to his singers without letting it become nerve-wracking to the listener.

I'd say, in view of the members of the group and their periodic involvement in music, this recording is little short of fantastic. Hats off to the Mitzelfelt Choir for a grand job!



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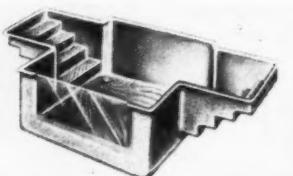


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» This next album is for the "dreamer," for it sets a definite mood. It is a sound that I think will appeal to the male listener essentially. I suppose it seems strange to have "sacred" music appeal to one or the other, but that's how this album struck me on first hearing. However, perhaps the "motherly sound" will come through to a youngster as well. The recording is *LET NOT YOUR HEART BE TROUBLED*: FLO PRICE, with the PAUL MICKELSEN STRING ENSEMBLE (WORD Records, 3072-LP).

Here are 12 songs delivered in a misty, sensitively-voiced style by a young lady named Flo Price. The voice is very pretty and feminine, affording a somewhat breathy and even "lonely" sounding vocal approach to such songs as *Let Not Your Heart Be Troubled*, *Yes, There Is Comfort* (this is nicely done, very straightforward with pleasant instrumental introduction and background), *Peace Through the Lord, God Will Take Care of You, Does Jesus Care?*, *God Understands, Near to the Heart of God, Tenderly He Watches, No One Understands Like Jesus* and *A Cathedral of Peace*. The instrumental accompaniments are masterfully handled by a guitar, violin, electronic organ and a harp, directed by Paul Mickelsen.

I had a rather difficult few minutes here trying to determine why this album appealed to me. I think it's the aesthetic, "soulish" part of me that appreciates a soft, pretty sound, whether it has spiritual communication or not. At any rate, this album will be a real salve as you seek release from dissonance or tension.

» Here is an album whose contents set it apart from most others. A young fellow with a spark of musical potential and with talent to burn when it comes to creativity in electronics and gimmicks—that's Doc Jorné. He's the originator of the orgarama. This is a new word to most of you, I'm sure. An electronic organ forms the basic part of the instrument. Then its components are a couple of trap sets, bells, boat whistles, xylophones, sound effects—42 instruments in all. It's really quite ingenious. The record is *ORGARAMA GOLD ALBUM OF FAVORITE HYMNS*.

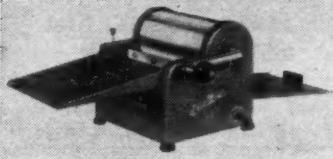
The Rube Goldberg inventions used to be a fantasy, but this is real. The sound effects in *Let the Lower Lights Be Burning* are indeed interesting. Some other titles treated are *Onward, Christian Soldiers*, *His Eye Is on the Sparrow* and *When the Roll Is Called Up Yonder*.

The album is strictly a novelty and as such, to me, serves no deep purpose other than entertainment. But let's give credit where it is due, to the deft mechanical abilities of Doc Jorné.

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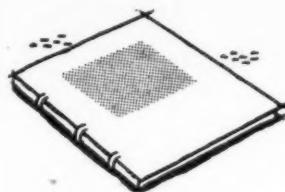
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# ideal NOTEBOOK

*A Service Department for Christian Workers*

September • 1959

Volume 6 • Number 12



Youth ushers assist in the morning worship service and on one Sunday take full responsibility.

## Apprentice Your Youth

By Frances Manning

ARE you training young people for a future service in your church? Here's a plan that will help prepare your youth to take over key jobs and at the same time build church interest.

This is the program we adopted after we found that the traditional youth week made a start in this direction, but fell short of what it really could do. "Youth week was nice," our folks said, "but there really wasn't enough time to accomplish very much."

The annual youth week had been held in January, so we claimed the entire month for the event. We began planning well in advance to make the program successful. In September, soon after the youth fall planning conference, we elected a nominating committee. The committee operated the same as the adult nominating committee and drew up a slate of officers to include all regular boards (e.g., Board of Christian Education, Board of Deacons, etc.) and other officers of the church. A ballot was printed and an election held in December. Each young person elected was to work with the corresponding adult for the month of January.

Let's note here that without the cooperation and education of the adult officers, this program won't work. Sometime before youth month begins, officers

must be alerted and prepared to do their part.

Also, before youth month gets underway, a calendar of youth month events should be duplicated and distributed. This should show at a glance the nights to be reserved for church activities. We found that when young people know in advance the dates to reserve, they make

FILE

### 2. CHURCH MANAGEMENT

Young People, Training Program for

a real effort to keep those nights free. This results in a higher percentage of attendance by young people and a deeper interest in their temporary tasks.

But even with the calendar on hand and the night reserved, we found that often additional prodding was necessary. A few days before each meeting, the chairman of the board sent a post card to committee members. The use of both calendar and post card kept attendance at nearly 100 per cent.

Thorough and careful planning are musts if this is to be a successful and worthwhile program, but let's look at the

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September 27-October 4  
Spring Lake, Michigan  
Nortonville Gospel Chapel  
October 11-18  
Lykens, Pa.  
Word of Life Chapel

##### WALTER J. MAIN

September 13-15  
Lebanon, Pa.  
Hebron Evangelical U. B. Church  
September 20-27  
Metuchen, N.J.  
New Durham Union Chapel  
October 25-November 1  
Ottawa, Canada  
Ottawa Baptist Association



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September 13-18  
Sycamore, Pa.  
Bates Fork Baptist Church  
September 20-27  
Altoona, Pa.  
Bell Avenue Baptist Church

##### PHILIP R. NEWELL

September 9-20  
Swed City, Iowa  
First Baptist Church  
September 22-October 4  
Cloquet, Minnesota  
Bethany Evangelical Covenant Church  
October 8-11  
East Point, Georgia  
Colonial Hills Baptist Church



##### REGINALD F. WHITE

September 9-20  
Mt. Morris, Michigan  
Mt. Morris Community Church  
September 27-October 4  
West Harwich, Mass.  
Baptist Church of W. Harwich and Dennisport  
October 7-11  
South Woodbury, N.J.  
Southwood Baptist Church



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program itself. Few churches will carry on exactly the same activities, partly because few churches are organized exactly along the same lines. Your activities will be geared according to the adult program of your church.

In our church we have a board of deacons, a board of trustees and a board of Christian Education. The elected young people met with each board at its regular meeting. The adults carried on their regular business thus presenting the young people with exactly the same responsibilities which someday would be theirs.

Young people were also elected treasurer, clerk, and financial secretary and spent time during the month with the corresponding officer learning that office. For example, the youth treasurer helped to count the offering, file financial reports and deposit funds.

We have a monthly worker's conference for our church school teachers and leaders, and young people attended that in addition to working with those officers each Sunday morning. One Sunday during the month, the entire Sunday school staff from nursery through adults was comprised of young people.

Young people interested in teaching had been given an opportunity to indicate this, and the superintendents had assigned them to various classes. The Sunday prior to the actual teaching, the substitute teacher visited the class he was to teach the following Sunday. Some might question the workability of this idea. We've done it for two years and

found it a wonderful means of interesting and training future teachers for the Sunday school.

During youth month, youth elected ushers assisted regularly in the morning worship. On one Sunday they took over full ushering responsibility.

Our church has three paid staff members: pastor, Christian education director and music director. Young people were chosen to fill these positions, and for a month they worked closely with the corresponding adult. What better means could be provided for helping young people who may be considering church-related vocations?

After working and training for a month, the young people climaxed their activities by conducting all the regular services for a week. The mid-week prayer meeting, Sunday morning worship, and the Sunday evening meeting were all planned and carried out by young people. A youth pastor, under the guidance of the regular pastor, brought the message. A youth music director led the choir, and young people played the organ and piano. A youth choir provided special music and young people ushered.

This is the way we did it. There are, of course, numerous ways to vary the program, and how you do it depends largely on your present organization.

Does it sound like a big job? It is! It takes much preparation, prayer and perseverance. Your reward is the satisfaction of giving your youth today a glimpse of the duties and responsibilities of tomorrow.

## A Painless Christmas Pageant

By Margaret Wise

Have you ever wished that for once you could sit back and enjoy the Sunday school Christmas program without the bedlam of gathering pupils in one place at one time for a rehearsal? Here is an idea that has proven very successful and won't leave you saying with a sigh: "I'm glad it's over."

With a 35 mm camera, we prepared our Christmas program well in advance. When the day came, we relaxed and enjoyed the Christmas nativity story pro-

duced the children in appropriate, colorful, nativity costumes and took their pictures.

The first picture was of the angel appearing to Mary portraying the annunciation (Luke 1:26-38). This picture could also be taken in a home or at the church.

At the farm we photographed Mary riding on a donkey with Joseph leading the animal (Luke 2:4). In the barn we took a picture of Joseph and Mary by the stable with the Babe in the manger (Luke 2:7).

From there we went to the field where the sheep were grazing and built a bonfire. We photographed several boys in shepherd's garb around the campfire. Then we snapped a picture of the angel of the Lord appearing to the frightened shepherds and another host of angels with the shepherds (Luke 2:8-15).

Since sheep are not as sociable as some animals, it took a bit of scheming to get them in the picture correctly, but

## FILE

### 6. PROGRAMS-PUBLICITY

Christmas Program, Preparing an Early

jected on a screen.

On a Saturday afternoon several months before Christmas, we gathered our group of children together at a farm belonging to a church member. We

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## Things To Do in September

- ✓ Observe NATIONAL CHRISTIAN EDUCATION WEEK (September 27-October 3).
- ✓ Have your fall PROMOTION AND RALLY DAY EXERCISES.
- ✓ Conduct a YOUTH PLANNING RETREAT to map out the coming year's program.
- ✓ Have a DEDICATION SERVICE of Sunday school workers during the morning worship.
- ✓ Begin a FALL TEACHER TRAINING PROGRAM.

provide a throne than to make something look like a camel. The last picture shows the wise men kneeling and presenting their gifts to the Child (Matt. 2:11).

This finished our afternoon of never to be forgotten adventure for our primary and junior Sunday school pupils. The following Sunday morning we took a picture of our nursery and beginner children listening as a teacher told them a Christmas story. This picture served as an introduction to our program.

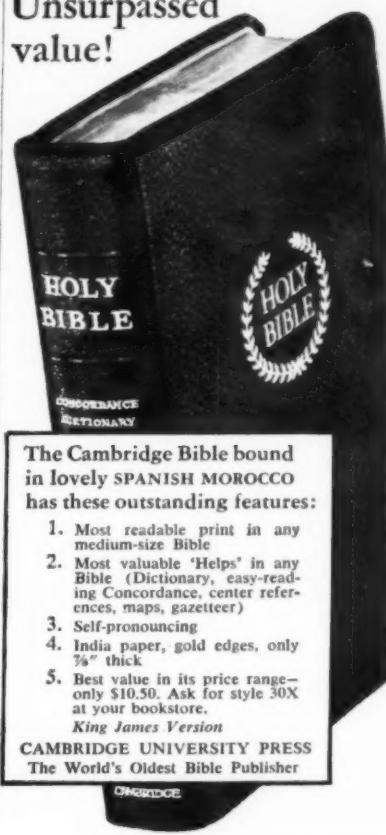
For the program itself, the junior and senior high departments provided readers to quote Scripture, and Christmas carols were sung between some of the scenes.

(Editor's note: The Scripture and carols could also be prepared in advance and taped by the young people to fit the story told through the slides. In this way everyone could "sit back and enjoy" the program as it is being presented. Also, by having a tape which goes with the slides, this program could be used over and over again, finding a real ministry in hospitals, children's wards, orphanages and convalescent homes—this Christmas and for many Christmases to come.)

The program ended with a slide of Sallman's Head of Christ and the congregation sang Joy to the World.

Parents and friends thrilled to see their children in the Christmas story on screen with real life settings. In a few years these same children will enjoy showing the pictures to their own Sunday school pupils.

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Michigan		
Community Church	Baptist	Church
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Ohio		
Brown Street Baptist Church	Sept. 16-17	Akron
Calvary Baptist Church	Oct. 4	Stryker
Fir Baptist Church	Oct. 8-11	
Georgia		
Atlanta-Southern Bible College	Sept. 20-25	Atlanta
South Dalton Baptist Church	Sept. 27-Oct. 1	Dalton
Tennessee		
Tennessee Temple Schools	Sept. 28	Chattanooga
Wm. Jennings Bryan College	Sept. 29	Denton
Pennsylvania		
Lancaster School of Bible	Oct. 20	Lancaster
Grace Brethren Church	Oct. 21	York
Washington, D.C.		
Washington Bible College	Oct. 23	Washington, D.C.
Alabama		
Southeastern Bible College	Nov. 5-6	Birmingham
Texas		
Le Tourneau Plant & Tech. College	Nov. 11-13	Longview
Oklahoma		
Metropolitan Baptist Church	Nov. 15	Oklahoma City
Indiana		
Indian Heights Brethren Church	Dec. 6-13	Kokomo

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## My BLACK Secret



A True Story by Claire Lynn

Up hill and down I scurried along the narrow path. I ran, I jumped, I skipped on my way back to school. My heart was light, for in my hand I carried three little copper pennies, and three pennies would buy a "walking sundae."

The confectionery store couldn't have looked better to me if it had been a castle of shimmering gold.

"I'll be back," I whispered as I passed. Then I laughed and hurried to beat the school bell.

Proudly I marched to the teacher's desk when the other pupils filed to their seats. I opened the tiny drawer at the very top and stacked up three pennies neatly inside.

"I'm going to buy a walking sundae on my way home," I announced to my smiling third grade teacher, making sure that all the children in the room could hear.

"That's very nice," Miss Etz said.

I sat down in my regular place, but my mind was still drawing pictures of little paper cups filled with ice cream and dripping with sauce.

"Cherry—or pineapple—or maybe chocolate marsh," I went on aloud.

The teacher nodded patiently.

"I'll put salt and pepper on it," spoke up Ilene. The children all laughed, and my laughter was the merriest of all. Ilene's parents owned the confectionery store, and she was a very good friend of mine. I wasn't a bit worried about salt and pepper. In fact, I was counting on that friendship

for at least an extra spoonful of sauce.

All afternoon I bent over my school work with visions of delight dancing around in my head. Pennies were not easily spared at my house, and it had been perhaps six months since I had had one. It was a rare day indeed when the four of us who were school age were given three cents each!

While Miss Etz and the other students were in the cloakroom, following the ringing of the first bell of warning, I dashed up to get my precious pennies from the money drawer. I opened the drawer, and to my surprise, there beside my pennies lay a very shiny half dollar!

"All the money in that drawer belongs to you," Satan whispered in my ear. I knew it wasn't true, but that coin looked so big . . . and there wasn't time to argue or think about it. I scooped the half dollar up with my pennies and shut the drawer quickly.

I grabbed my coat off its hook and scrambled back to my desk, just as Miss Etz tapped her pencil for attention.

Little blonde Janet Corbett stood beside her, her violin held dejectedly in one arm, tears in her eyes.

"Janet had fifty cents in the money drawer for her music lesson." The teacher's voice was stern. "Does anyone know what has happened to it?"

No one seemed to know. She continued to explain that since we all had access to the money drawer on our honor, stealing would be a very

serious matter.

I thought that any moment she would surely remember my pennies which had been in the same drawer, and ask me about the missing money. But she didn't even glance my way. There were several problem children in the room whom she might suspect . . . I was not one of them.

The teacher had to let us all leave when the final dismissal bell rang. The crime was still unconfessed—and unsolved. Janet went sadly home without her violin lesson.

My brother and sisters were waiting in the schoolyard. They chattered gaily as we headed for the confectionery. I joined in now and then, but for the most part I was planning. It wouldn't do at all just to turn up with that fifty cent piece. Mother would certainly ask questions. And my mother seemed to know, somehow, that children are not always honest—not even her own children.

I shifted the pennies to my left hand, leaving the half dollar in my right. Then I eased closer to the hedge that bordered the sidewalk, kicking the leaves as I went. Suddenly I dove under the hedge with a squeal of exclamation. When I stood up again, I proudly displayed the half dollar in my palm.

The children were excited about my find. A few minutes later, when we all filed into the confectionery store to order our walking sundaes, they seemed to bubble over. But my chocolate marsh sundae didn't taste nearly as good as I had expected. I had done a shameful thing. My black secret lay heavy upon my heart.

I didn't have to lie to mother about the money. I let my brother and sisters do that for me. They told in positive tones how they had seen me "find" the coin. Mother took the money to keep it for me.

The days rolled along. I kept poking my black secret into the farthest corner of my heart. Sometimes I forgot about Janet Corbett's violin lesson, and about hard, cold half dollars for weeks. But God's Spirit was often speaking loudly to my soul. He would show me my heart—and my secret. There were other sins there, too. He showed me disobedience and lies and hatred and envies. Then I would be afraid, and I would pray, "Oh, Lord, save me," but I never believed that He did.

All my life I had been taught what the Bible said about salvation. I knew that the Lord Jesus had suffered and died on the cross for my sins. I knew that if I would really trust Him to take away my sins, He would freely forgive me. I could recite streams of Bible verses that told how to be saved.

September, 1959

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Recently a pathetic letter came to us from behind the Iron Curtain. With it was a snapshot of three sweet but badly undernourished Hebrew Christian children. They live in a miserable dwelling on a live-in a miserable street whose name, trans-

lated, is "The Sad Street".

Many, many other children like these live on the "sad" streets of cities on both sides of the Iron Curtain. What must be the heartache of their parents, not to be able to provide the things their children need for normal, healthy growth! What joy when through your compassion we are enabled not only to

send them food and clothing that bring back health and exuberance to these shadowed young lives, but also to them to the glorious gospel of the Lord Jesus Christ.

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Publication, **ISRAEL MY GLORY**

In fact, before I could even talk plainly, when I was about a year and a half, I had stood on the platform before a whole congregation and rattled off, "O taste 'n see 'at de Lord is good; bless'd 's 'e man 'at trusteth 'n Him"! But I had never "tasted."

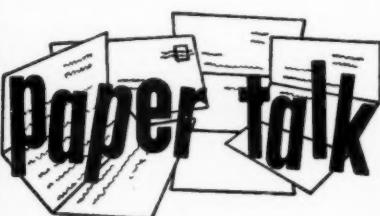
Summer vacation was passing, and I was often miserable. My sins were heavy to carry in my heart. I wanted so much to be saved.

The first day of August was on a Sunday. That day I came to a decision. "Tonight," I told myself, "I will really ask Jesus to come into my heart, and this time I know He will, for He promised to come in if we ask and believe."

I waited until the evening gospel service. Then, while the preacher was speaking, I closed my eyes and bowed my head and asked the Lord Jesus to forgive my sins and to be my Saviour.

After the service was over I told mother that I had been saved. Then I buried my head in her lap and cried—but they were happy tears. I know that all my sins were gone—even my black secret was washed out of God's Book forever.

But I knew I had something else to do. The first day of school in September I looked everywhere for Janet. I wanted to tell her that I had stolen her money, and then I would bring it back. But Janet had transferred to another school. I never had a chance to make it right with Janet, and I have always been sorry about that. But I was so very happy to turn my black secret over to the Lord and to have all things right with Him.



**Lynn:** We haven't talked about this letter from Julaine Miller yet, and I think it is one of the cutest we have ever received.

**Lee:** And she is only 6! Tell about it. **Lynn:** Well, Julaine lives in Zululand, South Africa, and she has sent us a letter to forward to Carol Hicks on cute stationery, hand drawn and painted with water colors of an African child—

**Lee:** Oh yes, Carol is the girl who had polio, whose story we had in Moody MONTHLY JR. some months ago.

**Lynn:** Yes, and Julaine's mother explains to us, "Julaine enjoyed hearing about Carol Hicks. She has heart trouble and cannot go away to school with her sister Lois. She was encour-

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aged by Carol's testimony. Just today she felt sorry for herself and complained, but as soon as I mentioned Carol's name and reminded her about Carol's trouble, she forgot her own trouble. Julaine is the only white child on the station. She loves the natives and speaks Zulu quite well."

**Lee:** That is real interesting. Now, remember we were also going to talk about this letter from Susheela Pundorai, in Malaya.

**Lynn:** Yes, she writes such an interesting letter that I am sure she will be a good pen pal. Read some of her letter.

**Lee:** Susheela writes, "I am a Christian Indian girl of 15. My dad emigrated from India before World War II and settled in Malaya. I have seven younger brothers and sisters. I am the eldest — unfortunate position! I accepted Christ as my Saviour in 1956 and was baptized. My younger brother who is 12 has also been saved, but he is not baptized yet."

**Lynn:** She gives her brother's name, too, doesn't she?

**Lee:** Yes, it is Paranjithi, 12, and two sisters, Shanta, 10, and Prema, 9. She also says, "Our gospel hall here is called Elim Gospel Hall. It is situated in a busy part of Ipoh, the capital of Perak, the state in which I live. (This will make you look up your atlas!) I live in a town called Batu Gajah, meaning 'Stone Elephant.' There is a legend about this place. You see, the early settlers came to my town somewhere in the beginning of the 19th century. On arriving, they found a huge elephant wrought in stone. Thus the town got its name. Later rumors were circulated saying that the Stone Elephant had disappeared. To this day we do not know where! In this town most of the inhabitants are Chinese. There are also Malays, Indians, Eurasians and Europeans living here."

**Lynn:** That is certainly a good letter for someone 15 years old to write.

**Lee:** And listen to her hobbies. She says she likes reading, collecting records of classical music, collecting stamps and a little bit of cycling. And she says she is interested in corresponding with her American brothers and sisters "in Christ."

**Lynn:** We will probably get a lot of requests for her name—and those of her brothers and sisters—when boys and girls write for pen pal lists to

*Lee and Lynn*

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September 20

### God's Promise of Peace

**Zechariah 7:8-12; 8:4-8, 12, 13**

**MEMORY SELECTION:** How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!—Isaiah 52:7

### Keep in Mind

1. That the work of rebuilding the temple, ordered by Cyrus and begun by Zerubbabel, was interrupted for a period of about sixteen years by the organized opposition of the enemies of the Jews. For the story see Ezra 4.

2. That Haggai and Zechariah stirred up the leaders and the people to a resumption of the task in the second year of Darius Hystaspes (521 B.C.).

3. That Haggai's prophetic career covered only the year when the work started again, but Zechariah's ministry was of longer duration and had a wider scope, looking on to the greater restoration at the second coming of Christ.

### Consider These Points

Our lesson covers a point by point answer to a question posed by the leaders of the people concerning a continuance of the times of fasting and mourning engaged in during the nation's vexations (7:1-3).

1. *Listen to the former prophets* (7:4-7). The mourning and fasting had not been an act of obedience to God. Their duty was to search the Scriptures and do what God had commanded through His prophets before the rod of chastening fell.

2. *Learn from the recent chastisement* (7:8-14). The disobedience of their fathers had brought the nation low. As they had been adamant against God's entreaties in the days of their security, so God had been adamant against their entreaties in the days of their correction. Now let the remnant, restored from captivity, avoid a repetition of their fathers' error.

3. *Recognize the restored favor of God* (8:1-15). Not for any merit in them, but for His own holy jealousy for Jerusalem, God had brought back a remnant, with purpose to bless the city of His choice and the land. Note the picture of the city with its contented old men and its happy children in verses 3-5, and the prosperous land in verse 12.

4. *Put the emphasis where it belongs* (8:16,17). It is not fastings and religious

ceremonies which God requires, however right these may be in their proper place, but right conduct—truth, equity, rectitude, benevolence. Religious forms are valueless if divorced from sound ethics.

5. *Act according to the fitness of things* (8:18-23). Fasts are for times of mourning, for heart searchings and for afflictions of the soul before God, but the gracious visitations of God turn fastings into feastings. When the heart is right with God, worship is an experience of joy and the gathering of the people is a festive occasion.

No doubt this oracle looks beyond the blessings of the restoration period in the days of Zechariah and points to a fuller restoration, described in great detail in the later chapters of Zechariah. Not yet has the manifest blessings of God upon the Jews induced men of all languages to "mob" them in the blessed way indicated in verse 23. But when Israel is converted and is become the priestly nation, then shall the ends of the earth seek a share in their blessing.

### Apply These Truths

1. The Christian life is a feast, not a fast. Our Lord's memorial is a feast, not a fast. Nevertheless, there is a place for the discipline of fasting, of heart-searching, of mourning for our sins before God. If we did more of this kind of fasting, we would know more of the feasting on His love.

2. Religion without ethics is an abomination to God. Read Isaiah 1:10-18. The religious ritual in which God delights is described for us in James 1:27. It is all in the realm of conduct. Are we practicing it?

3. There is no place for anti-Semitism or Jew-baiting in the Christian faith. The day is coming when "the coat-tail of a Jew" will be at a premium.

September 27

### God's Call To Faithfulness

**Malachi 2:17-3:14, 16-18**

**MEMORY SELECTION:** Mine eyes shall be upon the faithful of the land that they may dwell with me; he that walketh in a perfect way, he shall serve me.—Psalm 101:6

### Keep in Mind

1. That Malachi is the last prophetic voice of the Old Testament. After him is a silence for four centuries, broken by the appearing of John the Baptist.

2. That Malachi is believed to have ministered during Nehemiah's second term as governor of Judea. There is a noticeable similarity between the abuses which Nehemiah sought to rectify and the evils which Malachi denounced.

3. That the name Malachi (probably

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an abbreviation of Malachijah) means Messenger of Jehovah. It is significant that his name and his prophetic message are related. See 3:1, where two messengers are in view.

#### Consider These Points

The oracles of Malachi are directed chiefly against the priests but, since the people are affected by the unworthy example of their leaders, they also come in for rebuke.

1. *The sins of the priests.* They were guilty of profaning the divine worship and perverting the divine teaching.

(a) They performed their offices in a perfunctory manner and in a spirit of boredom. Because the worship meant nothing to them, they took no care that the beasts offered in sacrifice were sound, but brought to the altar animals that were sick, lame and torn (1:6-8, 12, 13). Such profaning of "the table of the Lord" could not pass unjudged.

(b) While the priest was essentially one who represented the people before God, he had also a teaching function. He was an instructor in the law, to whom the people might go to learn the ways of the Lord. But in this the priests, even after the restoration, had woefully failed, their own conduct causing many to fall away from the Lord's precepts (2:4-9).

2. *The sins of the people.* Following the spirit of their priests, the people rejected the standards of conduct presented by the law.

(a) They despised the marriage bond (2:11-16). The attraction of heathen women drew many of them away from their own Hebrew wives, whom they divorced in favor of the new "flame." Notice the phrases, "the wife of thy covenant," and "thou has dealt treacherously." What is God's attitude to such conduct? It is stated quite categorically: "He hateth putting away."

(b) They withheld the tithes and offerings (3:8-10). By means of the tithes and offerings of the people, the whole institution of the temple and its worship was sustained. When these were withheld, the temple service suffered, while the priests and the Levites sought a living elsewhere. Now the negligence of the priests may have been a reason for the staying of the tithes, but it was no justification. They were robbing God, and must answer to Him.

3. *The warning of God.* Priests and people alike claimed to be looking for "the messenger of the covenant" (3:1), who would make Israel a praise in the earth. The prophet warned them that His appearing would be as the coming of a refiner, separating between those who offered in righteousness and those who practiced sorcery, adultery and oppression (3:2-5). Compare 3:1, 2 with 4:5, 6, and see Matthew 11:7-14.

4. *The response of the remnant.* While some in the nation assumed the attitude that it does not pay to serve God (3:13-15), others humbled themselves and sought God's face. These are not forgotten. Their names are in the "book of

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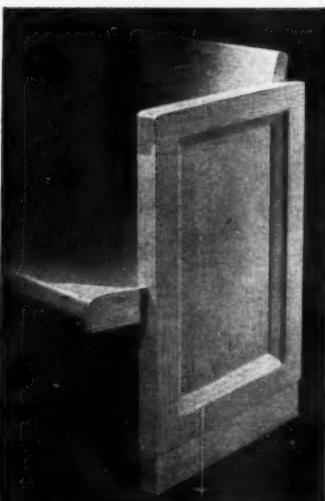
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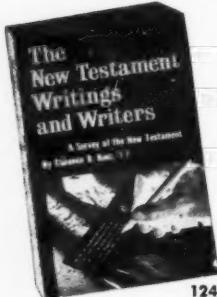
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remembrance," to be God's special treasure in the day of accounting. "They shall be a peculiar treasure to me in that day which I am making" (Septuagint and Vulgate).

### Apply These Truths

1. Be sincere in your worship, offering your best to God and not the leftovers.

2. Be true in your ministry, keeping knowledge (2:7) and causing men to walk in the ways of the Lord.

3. Be faithful in your commitments. In these days of easy divorce, let divine standards order your marital affairs.

4. Be regular in your fellowship with God's people. God keeps a record of church attendance.

### October 4 You Shall Be My Witnesses

Acts 1:1-14

**MEMORY SELECTION:** *But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.—Acts 1:8*

### Keep in Mind

1. The Book of Acts is Volume II of a historical work by a medical doctor whose first volume is known to us as the Gospel according to St. Luke. He was one of the Apostle Paul's traveling companions, and we can mark off the times he was in the company by his use of the first person pronoun, "we." Look out for the "we" sections as we proceed with our study of Acts.

2. Luke wrote both his Gospel and the Acts for the same man, Theophilus, one of noble rank (addressed in the Gospel as "most excellent"). This may have been Luke's sponsor or just a friend in whose spiritual welfare Luke was deeply interested.

3. As the Gospel tells the story of "all that Jesus *began* to do and teach" in the days of His flesh, so Acts tells how Christ continued to work from the Throne, through the Holy Spirit. Peter is the chief agent of these activities in the earlier part of the book, while Paul's labors occupy the latter part.

### Consider These Points

The advance of the original band of Christ's followers from disciples to apostles was marked by very decided development. We shall consider four of these.

1. *The new certainty.* The crucifixion of Christ had left His disciples stunned and disillusioned. All that they had dreamed and hoped lay buried in His tomb. The resurrection of their Lord shocked them as much as did His death. Belief did not come easily, and the Lord spent forty days establishing hardly-born faith in those who must be His witnesses to the whole world. "He showed himself alive after his passion by many infallible proofs" (v. 3), till the last vestige of doubt was removed and they knew that they had a living Saviour and Master. In the light of His death and resurrection, their acceptance of Him as "the

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Christ, the Son of the living God," took on new meaning as well as new assurance.

2. *The new mission.* Their thought of the Christ was intimately linked with the restoring of the kingdom to Israel (v. 6), and His resurrection gave new impetus to that hope. Surely now nothing could stand in the way of His victorious march to world dominion, reigning from Jerusalem. They must learn that their Lord had another undertaking on hand in which their services were required. They must leave the timetable of the kingdom in the Father's hand (v. 7) and gird themselves for the world-embracing task of witnessing (v. 8). The publishing of the gospel was now their calling, leaving the secret things with God.

3. *The new equipment.* Human power is not adequate to a divine task. Even their three years in the school of Jesus did not equip these men for the task of challenging the heathen world with the gospel of Christ. They must "wait for the promise of the Father" (v. 4). They were to be endowed with power from heaven by the coming of the Holy Spirit upon them (v. 8). Had not the Lord Himself, the very Son of God, fulfilled His course by the anointing of the Holy Spirit? (Acts 10:38). Then certainly His servants must have the endowment of power from on high to equip for the task. The wisdom of man may secure intellectual ascent from sinners, but only the Spirit of God can give that illumination which induces repentance and faith.

4. *The new perspective.* Till now, the disciples had lived and labored as seeing their Master in the flesh. For this reason His death had brought everything to a standstill. His resurrection did not restore the old perspective but prepared them for a new one. "While they beheld, he was taken up" (v. 9). That He lived they now knew, but they must know Him as alive "at the right hand of God," supplying all heavenly resources. But He would come again (v. 11), and in view of that they must carry out the commission He had given them. They were not helpless, aimless sky-gazers, but men who

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nature of that baptism (I Cor. 12:12, 13). That too was accomplished at Pentecost. But the coming of the Holy Spirit was related to power, requisite for the work of witnessing to which our Lord's followers were committed (Acts 1:8). This is the aspect of the advent of the Spirit which is developed in the story of Pentecost. And wonder of wonders—the power with which the apostles witnessed that day is available to us for our witnessing today.

3. The subject of the sermon at Pentecost. Peter was, of course, obliged to give an explanation of the wonders which amazed the gathering crowd (Acts 2:14-21), but he quickly related it to his real theme—Christ crucified and risen, with the consequent provision of salvation. The crucifixion, while accomplished by lawless hands, was determined in the everlasting councils of God (v. 23). The resurrection was "according to the Scriptures" (vv. 25-32), and was consummated in the exaltation of the Lord Jesus to the place of highest honor at the right hand of God (vv. 33-36). Here is the ground of our salvation. Remission of sins (v. 38) is available nowhere else and by no other means. See, then, that the more truly "Pentecostal" we are, the more shall our message focus upon a crucified, risen Lord.

#### Apply These Truths

1. Recognize the place of the Holy Spirit in the church.
2. Submit to the control of the Holy Spirit in our lives.
3. Adopt the emphasis of the Holy Spirit in our message.
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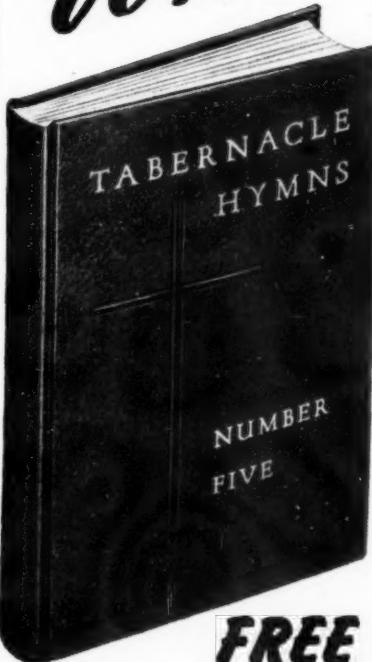
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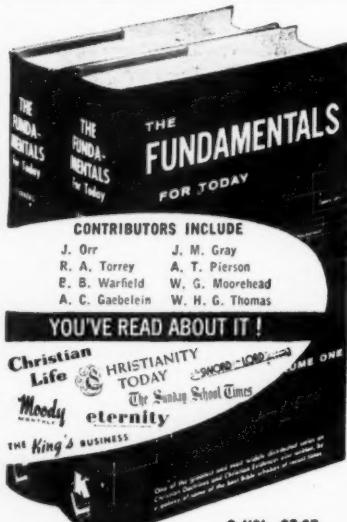
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# NEW BOOKS

G. COLEMAN LUCK, EDITOR

## The Uniqueness of Christianity

*THE PSYCHOLOGY OF CHRISTIAN CONVERSION*, by Robert O. Ferm  
(Revell, Westwood, N.J., 163 pages)

Reviewed by Kenneth O. Bouton

In a day when psychology and psychiatry are attempting to explain all human action, when man's behavior, however vile, is said to be through no fault of his own, it is most helpful to have a book such as this.

The author has done a great deal of research. The bibliography contains the titles of 96 books, 6 periodicals and 7 articles. There are 343 references in the notes to quotations made from source material.

The psychology of conversion in various religions of the world is presented. All of these are seen to have some similarities as crisis experiences. The uniqueness of the evangelical crisis is seen in the theological content.

The author defines the phenomenon of the evangelical conversion as "that moment in the experience of regeneration when the individual knowingly commits himself through faith to Jesus Christ as both Saviour and Lord."

Again, the author states, "The necessity of content in conversion is the central thesis of this book." The failure in this respect is seen to be the weakness

in all other conversion crises. Most of these are inexplicable by the subjects of them. The born-again Christian alone is able to speak intelligently and clearly of his conversion.

The pattern of the evangelical conversion is five-fold: 1. An event or circumstance disrupts the established pattern of thought; 2. The individual is confronted with certain claims or demands; 3. He grasps the core of the gospel; 4. The moment of crisis occurs; 5. Certain results follow.

As the author summarizes and draws his conclusions, evangelical conversion is shown to center in an object which integrates the Christian personality. That object is Christ. The way to God is by objective fact. Faith in specific truth brings about the conversion crisis. As Augustine well said, "The soul is restless till it rests in God."

The reviewer highly recommends this volume. It will find acceptance as a textbook in theological schools. The pastor, Bible teacher and other students of the Word will be helped and encouraged by it. It is informative and challenging.

## Mission: Definition

*FUNDAMENTALISM AND EVANGELISM*, by John R. W. Stott (Eerdmans, Grand Rapids, 80 pages, \$1.50)

The value of this book should not be judged by its size. It is a small work with a big mission. Originating in a controversy over Dr. Billy Graham's London crusade, it is written by a Church of England rector who is held in high esteem and well represents British evangelicalism.

The book deals with the two subjects indicated in the title and, indeed, could be two separate monographs. The author undertakes to answer maligners of fundamentalism and the evangelism which is based on the fundamentalist position.

In the first part Mr. Stott challenges those critics of fundamentalism who take the extravagances of a few extremists as representative of the conservative school, warns of the extremes to be avoided and then presents the evangelical view of the Bible. This is done with lucidity and conviction. No attempt is made to expound the doctrines of the Bible, but only the doctrine of the Bible itself—Revelation and Inspiration.

The second part of the book, on the subject of evangelism, has a psychologi-

cal division and a doctrinal division. The first of these deals with the place of the reason, the emotions and the will in evangelism. The author manifests a very sane and wholesome outlook in this area. The doctrine dealt with in this connection is the Atonement, which is clearly and graciously presented. Mr. Stott positively affirms that true evangelism must center in the Cross, not merely as an instrument of emotional appeal, but as the heart of the evangelistic message.

The practical conclusion answers objections to the appeal for immediate decision and the validity of sudden conversion. The author denies that the "leaks" are attributable to the usual, non-extravagant evangelistic method, but ascribes them to other human causes which are not eliminated by any method adopted.

One great value of this little book is that it defines terms and clarifies issues. If one does not accept the author's definitions, he may not concur in his conclusions. This reviewer believes that Mr. Stott has done a most commendable piece of work which should help the American fundamentalist as well as the British evangelical.—J. C. Macaulay

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## On Building Churches

A GUIDE TO CHURCH BUILDING AND FUND RAISING, by Martin Anderson (Augsburg, Minneapolis. 120 pages, \$5.00)

Here is a much needed book prepared for laymen as well as pastors and other church leaders. In a day of much church construction, this practical manual will offer many excellent suggestions—suggestions that will prevent many building mistakes, provided it is used during the period of initial planning.

The author, a Lutheran clergyman, writes out of a background of experience, having participated in three building programs himself. The book contains 3 sections: (1) building for worship, teaching and fellowship; (2) fund raising; and (3) model churches. The section on fund raising, particularly, is very complete and workable. Part 3 contains 24 pictures and sketches of model churches. Most of these present an outside view, the interior of the church and a floor plan. The churches represent those constructed by various denominations, although 14 of the pictures are of Lutheran churches. Much of the architecture displays modern concepts in construction (in some cases, very modern) although various designs are illustrated. The book also contains 2 glossaries: ecclesiastical terms and architectural terms. The book will be a sound investment for any person or group of persons planning to launch a building program.—Gene A. Getz

## The Heavens Declare

STARLIT PATHS FOR PILGRIM FEET, by Merrill F. Unger (Dunham, Findlay, Ohio. 192 pages, \$3.00)

The reader is given a thrilling and necessary reminder, in these days of man's probing of space, that stars are an evidence of God's power and majesty. Man does not even know how many there are but God "telleth the number of the stars; He calleth them all by their names" (Ps. 147:4).

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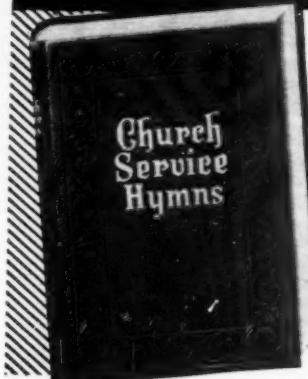
There are places where the author has apparently been swept along by the immensity of his subject, resulting in long, involved sentences. However, each one is worth thoughtful reading—and rereading.—Dorothy Martin

## Truth Made Relevant

FOR SUCH A TIME AS THIS, by Oswald Riess (Concordia, St. Louis, 140 pages, \$2.50)

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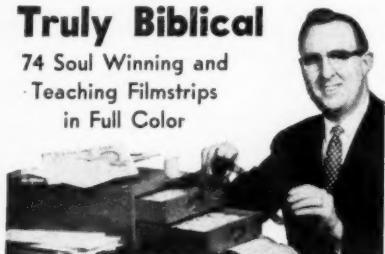
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One of the most unusual of the twelve messages is entitled "How to Listen to a Sermon" (pp. 113-124). It stresses the pre-service preparation of the listener's heart and mind, as well as the actual listening situation. In keeping with the practical nature of the book, Mr. Riess concludes, "When will we learn that sermons are not only to be heard and believed and praised but also to be *lived*!" This chapter should challenge the heart of both minister and listener.

Here is a welcome addition to one's shelf of devotional literature.—Walter M. Dunnott

### BOOK BRIEFS

**TRIUMPHANT LIVING**, by Paul E. Adolph (Moody Press, Chicago, 127 pages, \$2.50). An M.D. with 20 years' experience as a medical missionary in China writes from the doctor's viewpoint concerning the psychological and spiritual problems of a number of Bible characters. It is shown that the victory that was theirs can also come to modern Christians. Wholesome and thought provoking.

**THE HOLY SPIRIT AND THE HOLY LIFE**, by Chester K. Lehman (Herald Press, Scottdale, Pa., 220 pages, \$3.50). The burden of the author that every Christian may enjoy a life of holiness before God is evident throughout this volume. The way of attainment is set forth with clarity and passion as the author traces the work of the Holy Spirit from Genesis down to Pentecost and on to the Reformation days.

**GOD'S WISDOM IN THE PLAN OF SALVATION**, by James B. Walker (Higby Press, Butler, Ind., 205 pages). In clear concise terms the author reveals the marvelous wisdom of God manifested in our great salvation. This is a good book to give to thinking friends who are seeking for light.

**PLANNED PARENTHOOD**, by Alfred M. Rehwinkel (Concordia, St. Louis, 120 pages, \$2.25). In this little volume, birth control is dealt with from the standpoint of Christian ethics. Three basic questions are posed concerning the Bible and its relation to sex, marriage and "planned parenthood." The answers are given in considerable detail. An interesting discussion of a delicate theme.

**"BILLY" SUNDAY, THE MAN AND HIS MESSAGE**, by William T. Ellis (Moody, Chicago, 189 pages, paper, 50c). This entertaining story gives to the reader a challenging picture of a noted evangelist and dynamic servant of God.

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# The Keswick Message

"I AM writing this letter with tears," a young ministerial student confessed after listening to the re-broadcast of a session of the Mid-America Keswick Convention. "I have been disillusioned, discouraged, prayerless and powerless. When I turned on the radio an hour ago, the voice of God spoke to my condition. I found it as the speaker said, 'the most bitter and most blessed moment in my life.'"

Such a response is typical of the spiritual crises brought about in many lives as a result of the distinctive emphasis of Keswick. Keswick (pronounced Kez-zick) is the name of a little town in the beautiful lake country of northern England. There, since 1875, when the first convention was held, thousands of Christians from all parts of the world gather during July for a week devoted to the deepening of the spiritual life. From this parent convention has sprung others in different parts of the world, one of the most recent being the Mid-America Keswick Convention held in October at Moody Memorial Church in Chicago.

The distinctive emphasis of Keswick may be epitomized by Paul's word, "God hath not called us to uncleanness, but to holiness." Salvation implies a heavenly vocation—a calling out from defeat through the dominion of sin and self into

victory in Christ by the power of the indwelling Holy Spirit.

When one is saved, he experiences more than reconciliation and forgiveness, more than pardon and peace with God; he hears God's call to enter into the abundant life in Christ by faith and obedience. He is to abound in all the fullness of God! The very life of Jesus exalted is to be lived through the believer. This is what Hudson Taylor called, "the exchanged life."

This year's Mid-America Keswick Conference in Chicago will be held October 10 through 17. Among the speakers to be heard are Stephen Olford, Ian Thomas, Joseph Carroll and Harold Wildish from abroad, and U.S. speakers Paul Rees, Alan Redpath, A. W. Tozer and Stacey Woods.

As in former years, the convention will be preceded by a night of prayer, while on Tuesday and Thursday mornings special sessions for pastors and missionaries will be conducted. These services have been especially appreciated by those attending the interdenominational conference previously during its five-year history.

*(Among its other achievements Keswick is responsible for the material presented in the new series on "A Holy Life." Eds.)*

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## TEST QUESTIONS

## LESSON ONE

# A Holy Life and How to Live It

Be sure you have mastered the material in Lesson One on pages 16 before answering these questions

Circle the letter of the correct answer—or answers—in each of the following statements [64 points; 4 points will be deducted for each part—a, b, c, etc.—incorrectly answered.]

### 1. This course, "A Holy Life," is designed to

- a. lead you to a more Christ-like life
- b. lead you to more effective service
- c. teach you the theory of holiness rather than the practice of holiness
- d. deepen your spiritual life
- e. promote practical holiness among all men

### 2. Which of the following are accurate statements concerning a holy life?

- a. It is a life of sinless perfection.
- b. It is impossible to live a holy life.
- c. It is a wretched life.
- d. The Holy Spirit imparts it to the obedient believer.
- e. Nobody can tell whether or not I live a holy life.
- f. It is a life of happiness as well as holiness.

### 3. Which of the following Bible characters show aspects of the holy life as scripturally defined in this lesson?

- a. Enoch walked with God.
- b. Ananias brought an offering and laid it at the apostles' feet.
- c. Thomas doubted the resurrection until he himself saw Christ.
- d. Paul wrote that he was "crucified with Christ."
- e. The apostles witnessed for Christ.

Circle the letter of the correct or most nearly correct answer [16 points; 4 points each.]

### 4. To live a holy life I must first

- a. be naturally good
- b. become a church member
- c. know the Lord Jesus Christ as my personal Saviour
- d. get along well with other people

### 5. To live a holy life I must first

- a. be able to pray effectively
- b. be conscious of past failure
- c. have strong will power
- d. give up all my bad habits

### 6. To live a holy life I must first

- a. read the Bible all the way through
- b. be able to teach others from the Bible
- c. accept and be willing to obey the Bible as the Word of God
- d. be able to quote all the Bible verses which describe a holy life

### 7. To live a holy life I must first

- a. be willing to become a missionary
- b. want to win souls for Christ
- c. desire to understand the Scriptures
- d. be willing to let God deal with me as He will, whatever the cost

(Test continued on page 56)



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**TEST QUESTIONS on A HOLY LIFE, continued from page 55**

**Thought and Research Questions [20 points; 4 points each;  
use of Bible permitted.]**

Listed below are five qualities of a holy life. From the names  
at the right select the person whose life best illustrates each  
quality, indicating your choice by (a), (b), (c), etc. (Read  
the Bible references before deciding.)

EXAMPLE: Walking with God ..... a. Philip (Acts 8:26-31)  
8. Surrender to God ..... b. Jonah (Jonah 1:1-3)  
9. A life of self denial ..... c. Abraham (Gen. 22:1-18)  
10. Witnessing to the truth ..... d. Paul and Silas (Acts  
16:16-25)  
11. Led of the Spirit ..... e. Noah (Gen. 6:6-12)  
12. A life of joy and praise ..... f. Joses (Acts 4:36, 37)  
g. Paul (Acts 20:17-21)

**SOMETHING TO THINK ABOUT:** Do you desire a holy life  
in keeping with the examples you have just seen in the Word  
of God? Ask God to give you such a desire.

Answers next month. Next lesson subject: "The Cause of  
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Here is one mother's agonizing  
personal experience, leading to an  
amazing ministry with exceptional children



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# I Heard Their Cry

By Ivy Lombard

We sat in the living room of our home, the visitor from the Child Guidance Center and I. She was patient and kind, but only a mother can realize the stark agony of what she had to say.

"Your son . . . unable to do simple kindergarten work . . . an exceptional child . . . better off in special education classes . . ."

Swiftly my mind sped over the years to the night this first little son was born. I remembered the soft voice of the young student nurse, "Lie still, mother!"

Mother! This was a strange new title for a girl just out of her teens. The wonder of the little new life entrusted to me had held me spellbound as I drifted off to sleep.

But my happiness had been short lived. For some reason my child might not live. He was in an incubator on special formula with all the help modern medicine could provide, but—

"Lord, thank you for my tiny baby," I prayed. "If it's Thy will for him to live, I will be a faithful Christian mother. If not, help me to trust Thee!"

God had heard my prayer. After weeks of waiting our son had come home. Later

two more boys and a girl had joined our family group. All seemed well, and as they grew, the responsibility for their lives had brought my decision to dedicate my life to teaching children of the Lord Jesus Christ. Life had been full and rich until now. My mind came back to the present.

I murmured an apology to my visitor, but there was understanding in her eyes. She had been in other living rooms . . . talked with other mothers like me. Later, rising to leave, she took my hand, "There comes a time to all of us," she said, "when we have to let go and let God."

♦ THOSE first days were difficult. Sitting on the bench outside the counselor's office with other mothers who faced the same problem helped some, but only the Lord could assuage the hopelessness and fear that seemed to defeat me. But He was leading.

After tests and conferences it was concluded that my son's brain had been damaged during the pre-natal stage or during birth. He would always need our care.

"Oh God, you've given me this child."

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I prayed. "Help me to lead him and guide him!"

Days passed and through the mists of heartache, I learned to care for this child who would never be like our others. Gradually, as my love and understanding increased, I came to have a growing compassion for other boys and girls who were classified as exceptional children.

Especially was I concerned about their spiritual training. I began to pray earnestly about the matter and asked the Lord if it would be possible for my son, along with others, to have special religious instruction. These children also needed to know about Jesus Christ.

I prayed some more, then sent a letter to the school board requesting such a program. It was arranged through the assistant superintendent of schools to send the Protestant children to us on Monday after school while Catholic children would go to their classes. Transportation home was to be arranged by the Association of Retarded Children. This it seemed was God's will, that I who had dedicated my life to teaching children about Christ, should be used to reach out to these needy but neglected boys and girls.

Volunteer workers were willing to give their time. Some were mothers of mentally retarded children while others were church-school and public school teachers. All were Christians.

Classes began with 20 children in the basement of a Baptist church. The next year with 65 enrolled we moved to the larger Methodist church. The third year we met at two locations, a Baptist and a Methodist church. A staff of volunteers included ten teachers, five assistants and several teen-age girls who played the piano and guided in the handwork period.

♦ TODAY if you visited us what would you see? A group of smiling children who love their week-day church. Action songs free stiffened muscles of cerebral-palsied and brain-damaged children. Stories of Jesus told with flannel-graph and film strip bring smiles to those from sight-saving classes. Bright pictures and coordinated handwork bring the village of Nazareth into reality for a small boy or girl.

Do we feel that we are accomplishing something worthwhile? Yes, indeed. After a session on "Jesus Teaches Us to Pray," one girl told us, "We don't have a Bible at home and we don't go to church, but we say the Lord's Prayer." Another accepted Christ and made a public profession at a Youth for Christ meeting. Her testimony at home has touched her father, brother and sisters. Though she often stumbles in her physical walk, her spiritual walk is sure and firm.

What we are doing, I feel, needs to be duplicated in thousands of counties

across the nation. This is much the case with the few children who are very strong.

A young adult in the field of whose fear of a child who is a form for

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across the country. There are four million mentally retarded children in our nation. Public education has accepted this responsibility in many areas, but much has yet to be done. There are very few classes in Christian education directed specifically for the needs of these children. It is not an easy task, but a very rewarding one. It takes time, strength, energy and much patience.

A women's missionary group or an adult Sunday school could make this a field of service, reaching many homes whose members shun church because of fear of ridicule or embarrassment. There is a great mental strain in caring for a child who can never earn a living or perform few of the tasks of a normal child.

One city organized an Association for Retarded Children. A telethon on Mother's Day raised \$80,000 to establish a center for pre-school children and a sheltered workshop for children past the public school's responsibility. Many interested business, industry and women's groups worked to make this possible.

Alert civic minded groups are coming to their aid, but as good as these movements are, they cannot meet the spiritual needs of such children. It is the responsibility of Christians to see that they have the opportunity to learn of Jesus Christ. Will they have the chance in your community? **END**



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# YOUTH SUPPLEMENT



"Ron," he said quietly, "you've got me wrong. I think football's a great sport. But the emphasis ought not to be on winning no matter how."

## DOUBLE DISCOVERY

By Helen Perkins

I'M a pretty skeptical fellow when it comes to religion. I figure it's every man for himself. You know what I mean—believe what you think best and all that. How can you tell another guy what to believe? Religion's a personal matter.

It always seemed to me that the ones

who were out to save a guy's soul weren't really interested in you—just your soul. Not only that, but every time they talk they have to bring God into the conversation. Who wants somebody like that for a friend?

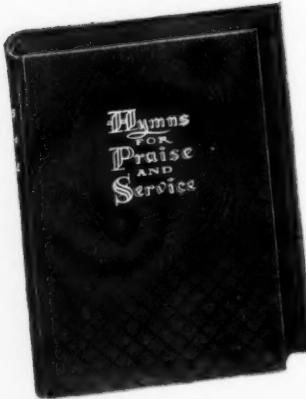
But lately I've been doing some serious thinking—for a high school senior, any-

way—about how important religion is in a fellow's life. What started the wheels turning was Jack Wilson and the time I almost kept him from finishing a math assignment.

Jack was one of those fellows who went around school with a New Testament in his shirt pocket instead of a

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pack of cigarettes. I make friends pretty easily, but he was one guy I never could really get to know. He was kind of shy, and didn't seem to know how to laugh and joke the same as most fellows.

One day, for instance, I was sitting in the cafeteria when Jack came in, set his lunch tray on the table beside mine, said, "Hello, Ron," then sat down, bowed his head and closed his eyes.

"What's the matter, Jack?" I asked him when he raised his head. "Got a headache?"

"No," he answered quietly, "I was just thanking the Lord for my food."

"Well, I guess He knows I'm thankful without my saying 'Now I lay me down to sleep' every time I start to eat." I laughed at my own joke.

"Ron," Jack said earnestly, "don't you think you ought to take these things more seriously? You're a whole lot smarter than I am. You should know that God is real—and the time will come when you'll have to face it. Then your relationship with Him is going to be pretty important."

"Sure, sure. When I'm old and gray, then I'll worry about false teeth, arthritis and the Fellow upstairs," I said.

He just looked at me kind of pityingly.

I watched him as he carefully folded his napkin beside his plate and waited for me to finish my lunch. I knew he was heading for college—"if the Lord leads," he once told me—but I sat there wondering if he would ever make it. With those math grades I wasn't too sure. Math always came pretty easy for me. But here was a guy who tried so hard, never asked for help and just barely squeaked by.

"Well, that's the way the ball bounces," I philosophized. I gulped down the last swallow of milk, crushed the straw and picked up my books to go to my next class, and we got in step together.

♦ JACK," I said, as we hurried along the corridor, "why don't you enjoy life more? Get out and have some fun. They say these are the best years of our lives, don't they?"

He stopped and turned to look me straight in the eye.

"Yes," he said simply. "That's why I want these years to count for God. Don't you see, that's what I want out of life. Now, don't laugh—I know you want to go places and do things and have lots of excitement and fun. Well, maybe you don't realize it, but I think you're looking for something—peace of heart or something. That's what I've found in God."

He was jingling the change in his pocket a little nervously, and, by the time he was finished, he was almost out of breath.

I rubbed the back of my neck with my hand. "Well, sure, I'm glad if you're happy. I mean, that's swell. But that's

for you. I don't think it's for me. Any way, see you around."

"Whew," I breathed in relief as I escaped into history class. "He really got going on me that time."

The thing was, I knew Jack wasn't trying to feed me a line. He actually believed what he said. That's what I couldn't get over. But how much good did loving God do for him? He didn't have many friends—he just didn't know how to take us fellows. He was just—well, different, that's all. Sometimes he would fumble around with that New Testament that bulged in his shirt pocket as though he wanted to read it to somebody. He read it to himself during lunch when he ate alone—and he usually did eat alone. And come to think of it, I never saw him with a girl, either. Couldn't he get up enough courage, or was it that he couldn't spare the time?

The guys laughed at him, too. Like the time he told Mike Gowan, our football captain, that the fellows shouldn't play dirty football. Said that football and everything else should be played to glorify God.

Mike is a big fellow. And all he said as he gave him a little push, was, "Go pray for us. We'll do the playin' and you can do the prayin'."

Jack walked away slowly, while the rest of the guys stood around and laughed.

But what are you going to do with a guy like that? You can't ignore him! I figured he was kind of inconsistent. Here he was trying to influence us to live a godly life when he wasn't even friendly to us. Sometimes I thought he felt we would contaminate him if he got too close. Sure we told him a few off-color jokes, just to watch his face turn red. He was such an easy mark we just couldn't help it.

♦ I DIDN'T see much of Jack for several days after that day we had lunch together. Football practice kept me pretty busy. We were getting ready for the big game with Rochester the following Friday. The day before the game, Miss Farnum, in Algebra II, gave us a long assignment to do for the next day. She had just finished explaining to us about binomial theorem, and I watched Jack squint at the blackboard and write feverishly as she talked.

"Now, class," she said, "some of you are behind in your work. This is your chance to prove to me you really mean business. Do these examples for tonight. They're hard, I know, but if you don't try, I'll know you aren't really interested." She rapped her chalk on the desk for emphasis.

The bell rang and I grabbed my books to go to study hall. I was anxious to finish the assignment, because I had to work all evening to try to get my car started. I had promised the guys I'd help

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in transportation for the game tomorrow. They were pretty desperate for a car.

Opening my math book, I settled down to work. "Let's see. In any term, the sum of the exponents of  $x$  and  $y$  is  $n$ ..." The bell rang to go home just as I finished my homework and slammed the book shut.

After supper I hurried out to the garage to tinker with the car. I put a solid hour on it. No success. It wouldn't even start. I was in a tough spot. My spirits were at absolute zero when I got a brain-storm! Jack! He knew a lot about cars—really as sharp as any mechanic. Everyone said so. He'd help me out.

I ran into the house, took a hasty look in the phone book and dialed his number. Waiting for him to answer, I glanced at my watch: 8:10.

"Hello." He sounded awfully tired.

"Jack? How's it going? This is Ron. Say, Jack, I was wondering if you could help me out tonight. I'm in kind of a jam."

"Yes? Anything wrong?"

"Well, it's this way, Jack. I promised the fellows I'd use my car to help with transportation tomorrow for the game at Rochester and now the old crate's broken down. I was wondering if you could come over and give me some expert advice."

"You mean tonight? But look, can't you get help tomorrow? Or, better yet, find another car? What I mean is, I'd like to help you and all that, but—well, you know what Miss Farnum said . . ."

"Yeah, yeah, I remember what she said." I lowered my voice and spoke carefully. "Listen, Jack, we've searched everywhere for another car—but most people use theirs in the afternoon. Working, you know. We're hard up. That's why I thought about calling you. Figure you'd want to help us out. 'Course, if you want to study, well—that's okay. Go ahead. I don't think it would take very long, though. How about it?"

I was really laying it on thick, but I figured I had to.

He was silent for a few moments, then he chuckled and said, "All right. I can do the math later. I'll be right over."

I zipped up my leather jacket and walked back to the garage to wait for him. He didn't take long.

"Let's take a look at this crate," he said. Whistling softly he poked his head under the hood and began to tinker around.

"Hm. Take a little longer than you thought. See this?"

He showed me the trouble and together we set to work.

"How'd you come to learn so much about cars, Jack?" I said.

"Well, my dad was quite a mechanic. Used to run a garage down on Court St. When I was a little guy I used to hang around there a lot and he would stand

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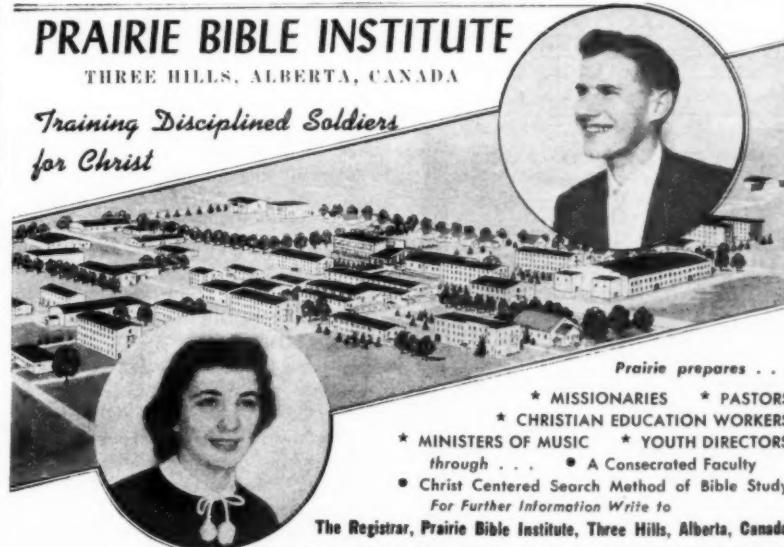
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me up on the fender and point out the different parts. When I got older, I helped him out quite a bit."

"He still in the business?" I asked.

"No. Died a couple of years ago. Heart attack."

"Oh!" I hadn't known that. Quiet guy like Jack—I guessed it must have hit him pretty hard, though he wasn't saying anything.

A few minutes later he straightened up to rest.

"You still work some at it, don't you?"

"Yeah. Weekends—Ken's Auto Shop. Saving for college, you know. And it takes some of the load off Mom—she works pretty hard."

Silently I watched him work, thinking over what he had said. I began again.

"Must've been kind of rough on you—losing your dad and all that. I mean, well, I guess it makes you stop and think—and maybe wonder a little about things."

"It hasn't been easy. But what makes life worth living at a time like that is faith in God."

He said it simply and looked at me to see if I were laughing. I wasn't. I was staring at the radiator.

"Going out for basketball this year?" he asked me presently.

"Muscle-bound me? Nah!" I grinned, snapping my thoughts back to the present.

Jack laughed. "Wrench, please. Thanks. Should be a close game tomorrow. Sure would like to see it, but I'll be working."

I looked at him, surprised. "I thought you didn't care for rough sports. It isn't holy—"

The minute the words were out I could have kicked myself.

"Ron, you've got me wrong," he said quietly. "Football's a great sport. I just don't think the emphasis ought to be on winning no matter how. It isn't a sport any more when you do that. You won't believe this, but I've always wanted to be on the team. But a 135-pounder wouldn't stand a chance. Imagine me trying to tackle Mike Gowan!"

At that we roared. It was just too funny.

Jack seemed different now—relaxed. As we laughed and cracked jokes, I began to warm up to him in a way I'd never done before. It didn't make sense to me—after the way he acted at school. I leaned against the fender thinking, then I blurted out, "How come you decided to come over and help me tonight? Your math isn't done, is it?"

"No—and I guess it won't be at the rate we're going." He glanced at his watch. "To tell you the truth, Ron, I really wanted to help you. I mean, I felt that was what I ought to do. And I'm glad I did. This has been great! Besides, it isn't often I can lend assistance to a big lug of a football player who's got

twice the brains I have."

He grinned and neatly dodged a left uppercut.

Then he really startled me.

"You know, I think I've discovered something this evening—working with you. Maybe I've been going at this business of being a Christian the wrong way. I've been forgetting that making friends can be pretty important. Sort of doing the right thing in the wrong way. You see?"

Yes, I did see. Because I had discovered something myself. Out of school, in an old garage, with a greasy face and hands, Jack was showing up as a real person—and I was just catching on.

He straightened up. "Try it now," he suggested, as he slammed down the hood. "Should go all right."

♦ I CLIMBED in, pressed the starter, the engine responded. I eased the car out of the garage, idled it a while, then backed it into the garage again.

"Thanks a million, Jack!" I grinned as I leaned out of the window. "You've really done a job. Hop in and I'll give you a lift home."

He jumped in beside me and slammed the door.

"Jack," I said. "I feel terrible about keeping you from your homework. Are you going to finish it?"

"Finish it! I've got to, even if it keeps me up all night!"

"Look, Jack," I said. "you've been a buddy tonight. Now it's my turn. I'll take you home and we'll both dig in and finish that math of yours."

He opened his mouth to object, but I went on fast.

"Now, look, I'm not going to do your math for you! But I can at least give you some dope on how it works!"

"Yes, but what about the game? You've got to hit the sack!"

"We can cool this thing in fifteen minutes flat! So it looks hard to you. But me? I eat the stuff up!"

"Well," he said slowly, "if you don't think it'll take too much time—"

"No time at all," I assured him, as I gunned the motor and headed the crate toward his house.

♦ LIKE I said, religion's a personal matter; it's every man for himself. But maybe Jack's got something a little different. He isn't at all like the guy I figured him out to be. And it took me just one evening to find it out.

He didn't get a very good grade on that math paper, but he understands math a lot better now. I'm tutoring him in algebra, sort of as a personal project. His New Testament is still stuck in his pocket, but I don't care. I figure he knows what he's doing—maybe even more than I do.

Lambert Pho

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*Beyond the simple  
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## The High Cost of Cheating

By Alfred Campbell

*Why shouldn't I cheat—a little, anyway? I'm no brain and study comes hard. Besides, what's wrong with a little cheating? It's nothing new, is it?*

No, it isn't new. Many a Latin scholar in years gone by came into class riding on a "pony"—somebody else's translation—and proceeded to go to town as far as that particular exam was concerned. What happened when the teacher "threw a curve" at him in the form of an unexpected passage is another story.

But antiquity doesn't lend cheating any dignity. It has never been respectable in any day or age.

And yet it seems that much less shame is being attached to it today than formerly. Only recently, an exam was given in a well-known school of higher education when the teacher was called away from the room. He had hardly gone out the door when one of his students, less honorable than the rest, dug out her text book, placed it alongside her exam sheet, and right before all the other students began to write a really creditable examination paper.

Was she ashamed? Not a bit, if appearances mean anything.

Another example of how mixed up some young people can be on this question is shown by a survey conducted

about a year ago on a well-known college campus, in which some of the undergraduates rose up in defense of cheating.

They said: 1) a student who cheated was only showing his ability to come out on top in any given situation; 2) he was developing techniques that would stand him in good stead later on; 3) since cheating was part and parcel with most of adult life today, it was perfectly all right—as long as you got by!

♦ BUT suppose you do cheat. What are the benefits? What do you actually get in return?

You get: 1) an unfair advantage over other students who are traveling on their own merits; 2) a higher grade in the record books—though, it may be, only for a brief period; 3) a fleeting reputation for a higher degree of intelligence than you actually possess.

And what about the cost of these dubious advantages? It costs you: 1) the always present fear of discovery; 2) an increasing sense of guilt, and the gradual withdrawal from normal society; 3) eventual discovery, the disgrace associated with it, and the loss of the respect of decent people, including that of your fellow students.

♦ THIS is a big price to pay. But there's

an even higher price—the danger of being drawn into other more vicious forms of wrongdoing. For no one can cheat without lying. No one can cheat without being a hypocrite. No one can cheat without being a thief. In fact, you can name any crime and the chances are that the perennial cheat will get into it sooner or later.

What are we saying? Simply this, that apart from the simple adding up of losses or gains is a moral law that we cannot break without being broken ourselves.

The Christian view of cheating is poles distant from the complacency that prevails so much today. The Christian believes that the moral law is the highest law of the land. He believes that honesty is becoming to the child of God, that living in fellowship with his Lord is more important than making grades, and preserving his testimony is infinitely more satisfying than living a life of trickery and deceit.

The Bible has a stern warning for all who are tempted to cheat. You can find it in Numbers 32:23: "Be sure your sin will find you out." To His own God says (Ex. 20:15), "Thou shalt not steal," then goes on to point out a far better way, expressed in Ephesians 4:24: "Put on the new man, which after God is created in righteousness and true holiness." END

# The Dive That Changed My Life

By  
Wajih  
A.  
Sim'an

*The story of a Lebanese student's plunge*

*into the Mediterranean*

*and what happened afterward*

**H**ow could I know when I went swimming that day that it would mean the end of one life and the beginning of another? Who would have thought that a simple act which I had done over and over again would light the fuse on an event that shattered my whole life and sent me into a new world? Here's how it happened.

It was Thursday, June 16, 1949. I was 20 and a student at the American University of Beirut in Lebanon. The day before the commencement exercises, when we were to receive certificates, I went with two friends to the Bain Militaire, a beautiful swimming spot on the Mediterranean.

The water was shallow where I entered, but not realizing that, I dove—deep and hard. My head struck the bottom with a sickening thud. Barely conscious from the shock, I struggled vainly to return to the surface but couldn't. I tried holding my breath to keep from drowning, but even that was almost impossible.

By the time the lifeguards reached me, I had swallowed great gulps of sea water. All they could do was carry me in and see if they could rid my lungs and stomach of water. Each time they turned me over I felt an agonizing pain at the bottom of my neck. I tried to cry out that my neck was broken, but no one understood.

I thought an age passed before the ambulance came and they took me to the hospital and examined me. The doctors didn't tell me at the time, but my spinal column was broken and my spinal cord damaged. The tragic news they broke to my father was: "We don't expect your son to live until morning . . ."

But in the morning I was still alive and for a week I struggled with death. A second week dragged on and then a month. I was still unable to move a finger. To my questions the doctors only answered, "Have patience . . . have patience." It was then that I realized I was going to lose all my vacation time. Reluctantly, I put away my plans for the summer and began to think about school for the fall.

But summer passed and fall came and there was no change. I couldn't move a muscle, and I couldn't feel a thing. Then I realized I was going to lose the school year also. But even then I didn't give up. "I'll be back in school the following year," I told myself.

♦ EVENTUALLY I was sent home from the

hospital. Two months after I left the hospital, the doctor visited me for the first time, and that visit ended all my plans for the future. He examined me carefully and then gave me the hard facts. "You'll be the same the rest of your life. Surgery might restore some of the use of your hands, but *you'll never walk again.*"

How did I feel? I thought of all my plans, my hopes, my career. I thought of spending a lifetime leaning on others. How could I go on living? How could I make life useful? How could I ever be comfortable?

"But what about all the others?" I finally asked myself. Hundreds of others had conquered handicaps and lived a worthwhile life. So I took heart. This became my motto for encouragement: "If life is worth living, then death deserves to be defied." I still had some fight left.

Now, depending on my own powers, I began to search for ways of overcoming my handicap. But disappointment was a constant companion. Everything I tried failed, and I was desperate. I lost hope.

Five years I spent in that miserable condition, and many times I faced death. But God spared me; He had a purpose in all of it.

♦ Did I have any faith before the accident? If I did, it was something like this. There must be a first Cause. I agreed to call this first Cause, God. But, I thought, after God had set up the universe, with its unwavering laws, and after He had created everything and given man a thoughtful mind to guide him on it, His work was completed. That was it. He was through. That was a pretty poor faith, wasn't it? But it had one good quality—it was sincere. God knew this, and in His great love did not let me go astray forever. He knew the best way to change my heart and my life and He did.

First, He separated me from the wide outer world and made me understand this one thing: the pleasures of this life were no more for me. I was forced to find hope elsewhere. He brought me to brink of death many times, and I was forced to think of what is beyond the grave. After that, right in front of my eyes, He opened the way that led me to salvation.

God sent one thing after another to direct my attention toward Him. Besides His own Book, He sent other helpful spiritual books. But changing beliefs overnight is no simple matter. It took

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a long time and much work to turn me from error. Yet, the Bible says, "Thou Lord, hast not forsaken them that seek thee" (Ps. 9:10).

♦ I'LL never forget February, 1955. That month was a very blessed time in my life, a decisive interval in my personal history and a time of great change. Two important events took place. For the first time in five years and eight months I wrote. I actually picked up a pencil and wrote. A door that had been closed was opened wide, and I entered in with tears of joy.

The second, but more important event in that month, the most important experience in my life, followed the first event by only a few days. It was Saturday morning, February 12, and a group of friends from the village church were in my room. We were discussing theology and religion, and in the course of the conversation, some of my friends told of personal experiences in their Christian life. There was no mistaking real joy in their hearts and true happiness in their lives.

That meeting impressed me. I knew then that I needed Christ. My friends had real joy, and they had power to overcome sin. Nothing but the truth could give a person such power and satisfaction. And so, if Christ could make these changes in a man's heart, then He must really be "the Way, the Truth and the Life." I had found what I was looking for for five and a half years.

The first verse that spoke to my heart after that was Matthew 11:28: "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

"Why should I wait?" I asked myself. I felt I needed help so badly, and that I could find no rest except in Christ. I opened my heart to Him, He entered and He began to live with me and I with Him.

My life was changed and that was clear. Oh, I was still a weak Christian, but the Lord helped me, and by His grace I have grown.

There was more than this, however. Little by little I realized that He had a place for me in life and that the best way I could serve Him was by writing. Now I surrendered my whole self to Him.

♦ It was only an innocent dive. But this is what it did for me. It changed my life. I exchanged a university seat for a hospital bed, a busy life amid the attractions of this world for a simple life within the four walls of a room. This was the way through which I could reach the heavenly gate. I lost a few years on the earth and gained everlasting life in heaven. I lost my health, but I gained my soul.

Was my accident a misfortune? No, I think of it more as a chastisement from a loving Father for my good. END

September, 1959

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## 'TWEEN TEENS

### Friends of a Feather

Hi there,

Just as sure as football follows the World Series, school comes hard on the heels of vacation. For the guy or gal in school, this is the "new year," and it seems like a good time to take a forward look and do a little planning.

No, we're not preaching the annual September sermon on "Making This the Best Year Ever" (although that's a noble idea). But we do have some pointed and practical words to the wise.

Let's begin with a hard fact of life. Our friends influence us much more than we realize. The crowd we go with and the company we keep determine many of our actions and attitudes.

Call it what you will—crowd, gang, bunch—the conglomeration of kids you travel with is mighty important. One bunch in particular you should seek out. The effort is not only worthwhile, but the Bible makes it clear it's a must.

The teens in the group we're talking about are the only ones who really know why they are in school—in fact, they are the only ones who can give you a real reason for living. You may not class all of them as "brains" or "quiz kids," but they're on the most solid ground, and by and large they're the happiest. All of them may not be posted on the popularity poll, but their names are all written in the Book of Life. That's right! These are the Christian kids.

Only in this group will you find the

real "tie that binds." You can work and play, sing and sip cokes with all the kids in class, but unless you and your crew know Christ as Saviour, your social gatherings will be nothing but chitchat.

For one thing, your interests should be different from the non-Christian kids. "What communion hath light with darkness?" (II Cor. 6:14). David, who knew what it was to travel with the best and the worst of the lot declared, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful" (Ps. 1:1).

Not only do we need the fellowship of other Christians, but they need us. We've been told to pray for one another, bear one another's burdens and comfort one another. Down through the years Christians have found that the encouragement of other believers is a very practical help. This was true in Malachi's day when "they that feared the Lord spake often one to another" (Mal. 3:16). This wasn't a church service. Regular worship in God's house is necessary, but Malachi was talking about ordinary everyday Christian fellowship.

The brotherhood of believers is more than a pious phrase. It is a powerful force and an unmeasurable resource. If we are a part of the body of Christ, we should mark well those in the same class and find our fellowship with them.

R.E.W.

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Moody Monthly September,

# this is my problem...

Guest counselor this month is GUNNAR HOGlund, for six years youth director of the Baptist General Conference.

Mr. Hoglund is a former director of Hi-C clubs and former IVCF staff member. He co-authored the *Youth Leader's Handbook*.

*My parents want to know everything I do, where I go, who my friends are, etc. They're Christians, but don't you think I'm accountable to the Lord first? Do I have to tell them everything they want to know?*

Yes, you are accountable to the Lord first. But you are also accountable to your parents. You were given parents to guide you through childhood and youth. It is altogether reasonable that they know where you go and what you do. It's a shame when parents find out second-hand what's going on in the lives of their own children. Too many children are grown and away from home before they appreciate their parents.

Of course some moms and dads carry their parental prerogatives too far and horn in on their children, leaving them without an inch of privacy. This is unfair. If this is your case, I suggest you sit down with them and lay the facts on the table in a reasoned and dispassionate manner.

*I just can't take all the rules and regulations people have set up to live the Christian life. I know I am rebellious, but is this wrong? What should I do to get along better with people?*

It may comfort you to know that your problem is not uncommon. Most young people pass through adolescent storms when rules and regulations appear cruel, unfair and prudish.

This cantankerous spirit, while it is completely normal for most of us, must be brought under control. A little fire used to cook your breakfast is fine. But look what happens when it explodes into forest fire!

Your headstrong tendencies can be put into harness, first, by bringing them to the Lord in prayer. That may sound trite, but countless people testify to the value of recruiting the Lord's assistance through prayer.

Then try studying the Bible, particu-

larly the passages having to do with balky temperaments. David, for example, recorded some interesting experiences in the Psalms. So did Moses and Jacob. Reading I Corinthians 13 aloud every now and then will be helpful also.

For a final suggestion, why not just plain face it? Rules are here to stay. That's the way life is made. Now and then they rub us the wrong way of course. The afternoon I was stopped by a state trooper for speeding, I didn't feel much like praising the state speed laws. But when I got home and read about the nation's rising traffic toll, I saw things differently.

If some of the rules you live by seem too strict, sit down and talk them over with your pastor or parents. You may get a pleasanter reception than you expected.

*How can I know the Lord's will for my life? I've been told that I should expect a certain feeling when I'm right, but I don't have it. Will the Lord work things out so as to make it clear what He wants me to do?*

This is a thorny question, for some of the sharpest Christians I know often speak of difficulty in determining precisely what is and what isn't the will of God. People who claim that finding God's will is as easy as pressing a button I fear are not being completely factual.

Sometimes, it seems, the Lord chooses to hide His will behind a curtain. But many times—and this is what should encourage you—He unfolds it clearly and indelibly. He does it in answer to prayer, through the advice of friends and often through what some people call "consecrated common sense"—the marshaling of our highest powers of reason and deliberation.

When we find His will and set out to the best of our ability to carry it through, then comes that satisfying feeling. It's a wonderful feeling that makes life truly worth living. I hope you have it often.

G. H.

*Got a problem? How about sharing it with us? From month to month we'll try to answer selected teenage problems in this column. Just write your problem down and send it to: Youth Supplement Editor, Moody Monthly, 820 N. LaSalle St., Chicago 10, Ill.*

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## What Does the Bible Say?

By Anthony C. Capon

## UNITY OR DIVISION?

UR Bible study this month is on a most important subject. In our day, some Christians are campaigning vigorously for the re-union of all the various churches and denominations. At the same time, other Christians are equally earnest in maintaining church and denominational divisions.

Together with this, we see individual churches frequently "splitting" apart because of strife within their own ranks, and even when open division is avoided, cliques and factions spoil the fellowship. Young people are often puzzled by this.

We cannot do better than follow our usual method of looking up simple Bible passages which deal with some pertinent question and ask ourselves, "What does the Bible say?" This month we will think especially of what the Bible says about the unity of Christians. Then next month we will consider what the Bible teaches to be valid reasons for divisions among God's children.

♦ If you have your Bible and notebook ready, it will do us good first of all to remind ourselves that unity is certainly God's will for His people. Today we can easily drift into thinking that it doesn't matter if Church A is known to be on bad terms with Church B. We can convince ourselves (if we think at all about it) that God is not troubled if born-again Christians in a town are severed from fellowship with each other by denominational barriers and do not love each other as brethren. But are we right?

We will begin with what is perhaps the best-known verse on Christian unity in the Bible, John 17:21. This is part of Christ's prayer immediately before Gethsemane. His prayer for His disciples. Their unity seems to have been much in His mind.

What does He ask that His disciples may be? What amazing comparison does He make? The disciples' unity is to be as close as that between . . . whom? Can you imagine anything closer than that? Are the members of your own church as close to each other in fellowship as that? Or let's make it personal: Are you as close as that to the other members of your church? And to true Christians of other churches in your community?

As a result of the unity of which the Lord speaks, what will the world do? Same verse. You see that the unity of believers is to be one of the biggest means of bringing others to Christ.

We need to ask, though, what kind of unity the Lord Jesus meant. Did He mean that there must necessarily be a single organization? Let us look up some other Scriptures. The Bible has three supreme ways of presenting Christian unity.

♦ THE first of these is to be found in I Corinthians 12:12, 13. You will see that it is a unity which *already exists!* Yes, this unity is already a reality between you and every other true Christian, whether you realize it or not.

What illustration of the oneness of Christians does Paul use in verse 12? He refers to something that has many different parts, and yet is completely united. What is it? That is what the church is like in God's sight. Christians are very different from each other, but they are linked together in the one church, Christ's "body."

In verse 13 we are told that all Christians, without distinction, share this unity; four very different classes are mentioned. But find in the verse what it is they all possess—or rather, we should say *Who* it is they all possess! You see, every other Christian is your brother because he has the same Holy Spirit who dwells in you.

The unity in this first presentation is therefore a *unity in the Spirit*. You will find it again in Ephesians 4:3, 4. Here the Scripture urges to maintain unity. How many bodies of Christ are there and how many Holy Spirits? Verse 4. How many Gods? Verse 6.

If this is so, and if neither Father, Son nor Holy Spirit can be divided up, should Christians allow themselves to be divided up into watertight compartments? How does verse 3 answer this? What must we endeavor to do? Clearly we must therefore try to prevent divisions between Christians as far as possible, since in God's sight they are united. God may plan to use *you* to be a peacemaker and to heal strife in your own fellowship!

♦ TURN to Philippians 1:27 for the second of the Bible's great presentations of this. Paul desires to hear of them that they are standing fast in that one Spirit we were just thinking about. But he does not only desire that they shall *stand together*, but also that they may . . . what?

The point is that Paul does not want the Christians in Philippi simply to recognize their unity in the Spirit and then

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stand around looking at each other! No, their unity was not to be static, but active. They had to have a *unity of purpose*. See at the end of the verse what it was they were striving to make known.

I heard just recently of a church that had had a split among its members. One man there told me that for the whole period of the dissensions hardly a single stranger had been brought into the church to hear the gospel. Of course not! Where there is division there is powerlessness. Notice in the same verse how many minds they needed to have if they were to witness effectively for the gospel. Is this true of your church and youth fellowship? Are you doing your part to make it come true?

Would you like to see an actual illustration of how this works? Then turn to Acts 4:32, 33. What is said in verse 32 to be the attitude of heart of all the Christians towards each other? What result followed from this? See verse 33. There you see a perfect example of Christians striving together for the faith of the gospel, and what happens when they do.

Now we come to the Bible's third way of presenting Christian unity, and it is really the key to it all. You will find it in John 13:34, 35. What three words does Christ repeat twice in verse 34? Notice that this is a commandment; it is to be "standard equipment" for the Christian, not "optional at extra cost!" You will see the same words again in the next verse; write down also what that verse says the result will be.

This is *unity through love*. Think of the fantastic mixture in those early churches of rich and poor, literate and illiterate, Jew and Gentile, slave and free, Roman and barbarian, young and old. How easy it would have been for the various racial groups or social groups to separate from the rest! Yet they stayed together and learned to love one another, and they turned the world upside down with their gospel.

Pause for a moment and let your mind think of the Christians you know. These are the folks you must love. Some of them are different from you in age or social background or outlook, but they are your brothers and sisters in Christ.

I said that next month we would be considering the fact that sometimes it is necessary to divide from some of one's fellow Christians for the sake of the truth. But even when this does happen, we must continue to love those from whom we have separated.

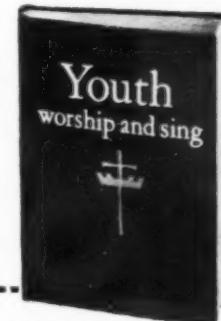
PUT these tests to yourself: Am I interested in all my fellow-Christians or do I belong to a clique? Am I striving for the gospel in some united way with my fellow Christians? Do I love the other members of my church in a really Christian way?

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# the last word

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had this happen to you? Three times the doorbell rings. First a young man tells you about a candidate for office. You take his card and he goes away. Next, a stranger inquires about a former neighbor. The third caller you recognize. At once you open the door, grasp his hand and welcome him as a friend.

This simple story underlines the meaning of a very important word in a very important passage of the Bible. "He came unto his own, and his own received him not. But as many as received him, to them gave the power to become the sons of God, even to them that believe on his name" (John 1:12).

Have you welcomed the Lord Jesus Christ into your life as you welcomed the friend to your home? Many people know about Him and have heard His message—that He bore our sins on the cross and that faith in Him assures us of eternal life. But just as you smiled at the first two callers, heard their requests and then closed the door, so many have turned away Jesus Christ. The first two men were met, but the third was received and welcomed.

The Bible says that Christ is the Saviour of sinners. Have you discovered your need of such a Saviour? The Bible says that salvation comes through trust in Him. Have you put your confidence in Him? The Bible says that He will enter your life only as Lord. Have you welcomed Him that way?

Be definite about your invitation to Him. Kneel in prayer now and confess that you need Jesus Christ as Saviour. Ask Him to come in to your heart and be Ruler over your life.

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